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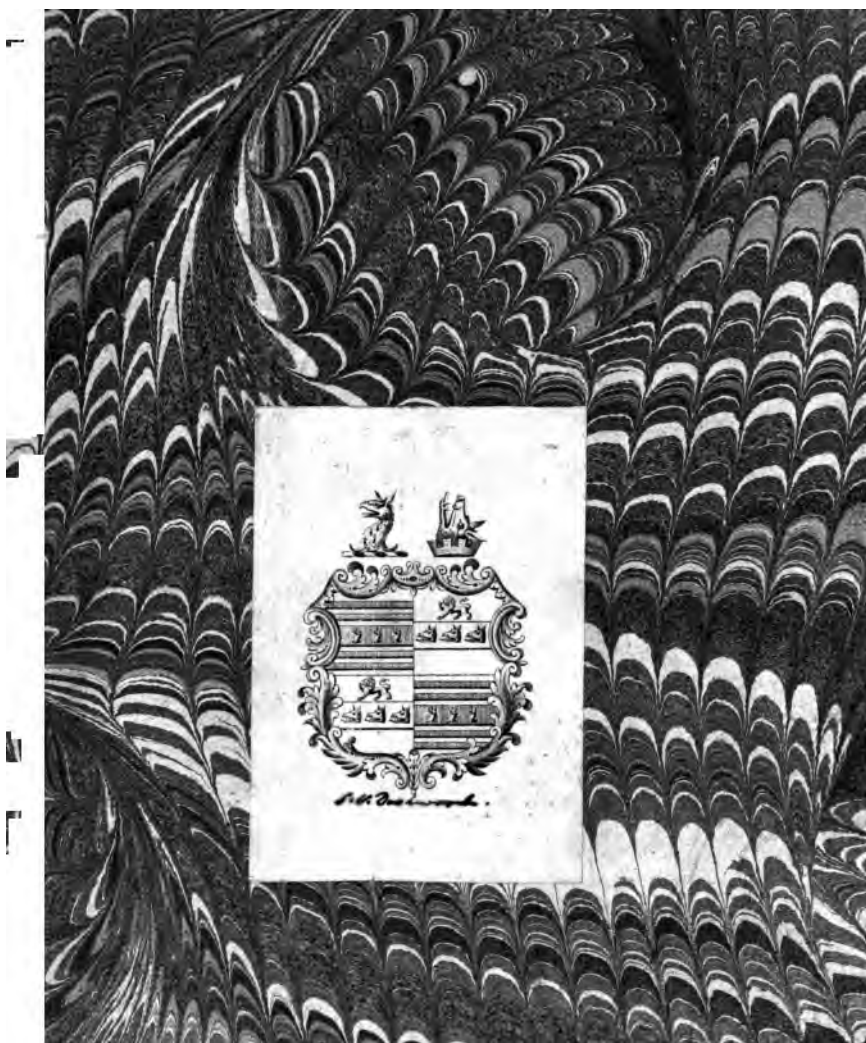
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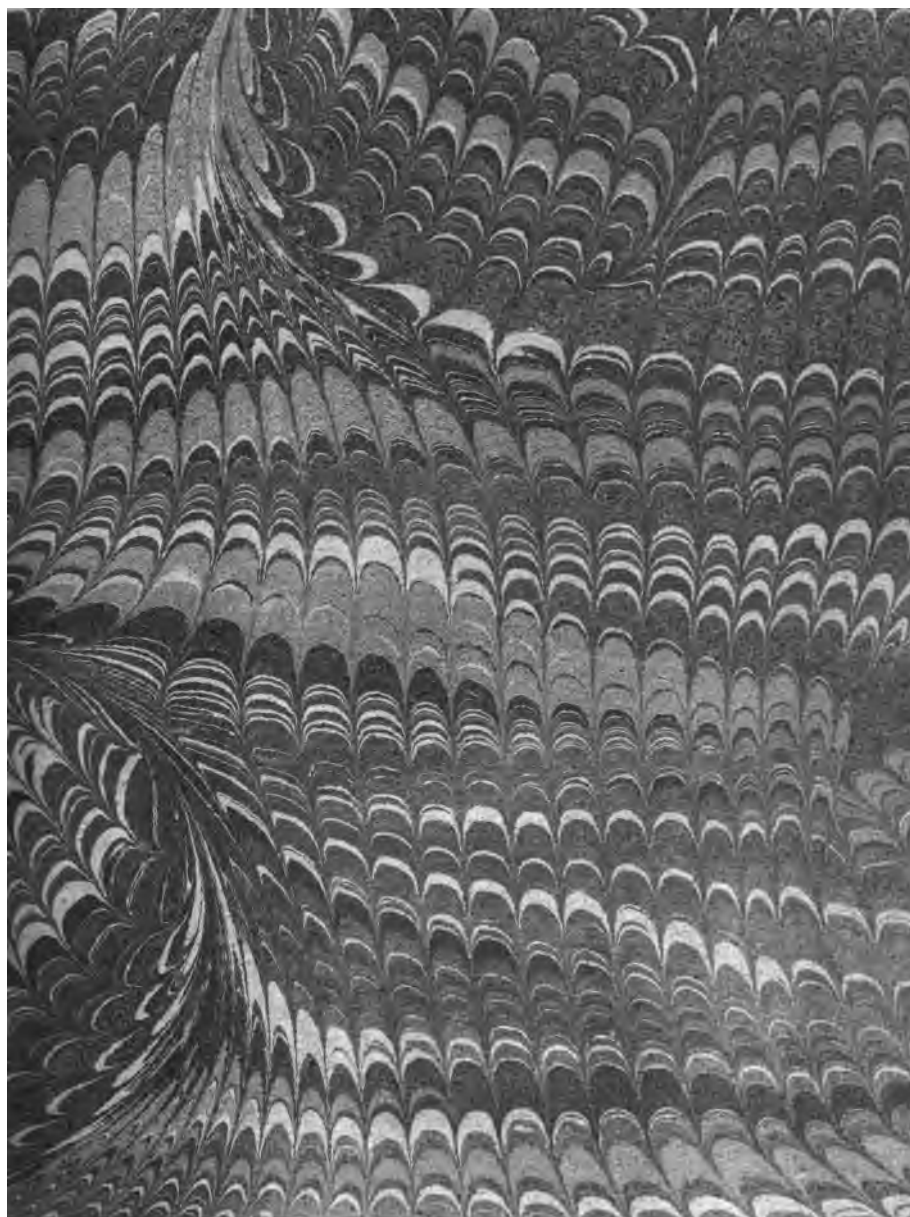
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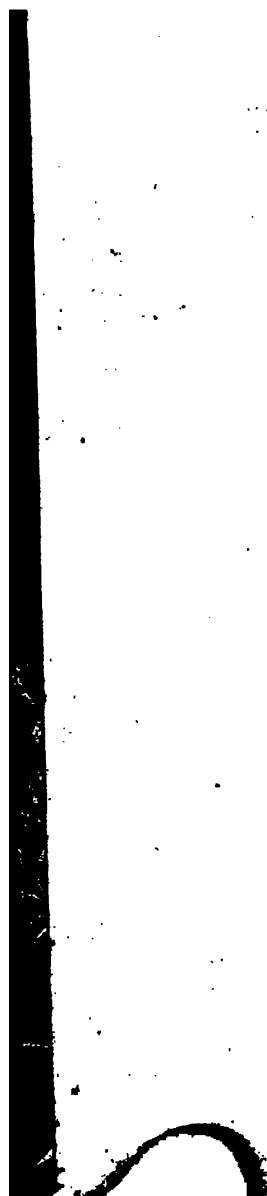
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A
Commentarie,
OR
EXPOSITION
Upon the Prophecie of
Habakkuk:

Together with many usefull and very
seasonable OBSERVATIONS.

Delivered in sundry Sermons, preacht in the
Church of *St. James Garlick-hith* LONDON,
many yeeres since;

By EDWARD MARBURY, the then Rector
of the said Church.

*Psal. 101. v. 1. I will sing of mercy and judgment, unto thee O Lord
Will I sing.*

*Isa. 8. v. 17. I will wait upon the Lord, that hideth his face from
the house of Jacob, and I will look for him.*

*Isa. 26. v. 9. When thy judgments are in the earth, the inhabitants
of the world will learn righteousness,*

*Verse 20. Come my people, enter thou into thy chambers, and shut
thy doors about thee; hide thy self as it were for a little mo-
ment, until the indignation be overpast.*

101. f. 71.

*London, Printed by T. R. and E. M. for Octavian Pullen, and are to be
sold at his Shop at the signe of the Rose in Pauls Church-yard. 1650.*



TO THE
RIGHT REVEREND FATHER
IN GOD,

D^r. Henry King,
L. BISHOP OF *CHICHESTER*.

TO THE MUCH HONoured,
S^r. Rich: Hubbard
OF *LANGLEY*, IN THE COUN-
TY OF MIDDLESEX KNIGHT.

JOHN DUTTON OF *SHERBOURNE*
IN THE COUNTY OF *GLOSTER* Esq;
JOHN MILLINGTON of *LANGLEY* aforesaid Esq;
TOGETHER

With their worthy Consorts, three gracious
Sisters and Branches of that Noble Family of D^r.
KING, late L. BISHOP of *LONDON*.

And to the Religious and Vertuous Gentlewoman M^{rs}.
MART KING, the late Wife of Dr. **JOHN KING**.

EDWARD MARBURY their poor Kinsman and Servant, doth
by many relations and engagements, being thereunto obliged;

Together with his best wishes, humbly Present, Devote and Dedicate,
his *COMMENTARY*; Presuming upon their favourable accep-
~~tion thereof~~

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FINIS.



A
Commentarie
 O R,
EXPOSITION
 UPON
 The Prophecy of *HABAKKUK*.

CHAP. I. Verse 1.

The Burthen which HABAKKUK the Prophet did see.



His first verse tels us what we shall find in the ensuing Prophecy; and it openeth to us three things which give light to that which followeth.

1. The Minister of God in this Prophecy,

 { 1. By his name, *Habakkuk*,

 { 2. By his Function : *the Prophet*.

2. The manner how he came by it : *Visson*,

3. The matter of it : *the Burthen*.

1. Of the Ministry First of his name.

The name *Habakkuk* is rendred by *Philo*, the Jew *amplexans*.

ans embracing, so doth *Pagnine* give it; our English a *wrastle*: for they that wrastle do embrace and hold fast one the other; a name well expressing the office and employment of this Prophet, who wrestled with the sinners of those times, and their horrible iniquities to cast them. 1. But as God wrestled with *Jacob* that he might leave behind him a blessing. His tribe *Dorotham* saith, was *Simeon*; I know not upon what information, for the silence of the holy Scripture doth argue it to be conjectural.

Concerning the time when he prophesied, it is not particularly exprest, but it appears to be before the deportation into *Babylon*; for the Chaldeans invasion is here threatned, and therefore *Junius* thinks him contemporary with *Jeremiah*, and referreth his Prophecie to the end of *Josias* his Government. Others after the Hebrews referre it is the time of King *Mannasseh*.

Master *Calvin* very truly affirmeth it before the time of *Zedekiah*.

Arius Montanus gives a probable conjecture, by comparing that which is said, 2 *Reg.* 21. 12. *Therefore thus saith the Lord God of Israel, behold I am bringing forth an evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.*

That in the eleventh verse tis said, *Because Manasseh King of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him; and hath also made Judah to sinne with his idols.*

And this Commination is almost in the same words in the fifth verse of this chapter.

Saint *Hierome*, in his Prologue to this Prophet saith, that he is called a wrastler, *quia certamen ingreditur cum deo*, because he wrestled with God. *Nullus enim Prophetarum ausus est tanto acri voce Deum ad discipulationem justitie provocare*, none durst so boldly provoke God to vindicate his Justice, as it appears, v. 2.

But he doth violate the text of Canonical Scripture and History, to verifie that *Apocrypha* tale of *Habakkuk*, bringing food to *Daniel* by miracle, which destroyeth the truth of the history, *remains* saith of a Legend.

For either there must be two *Habakkuks*, or this one must live, as *Arias Montanus* doth cast it up, three hundred years, if he lived to feed *Daniel* in the Captivity, a long time of life then, or this must prophesie before he was born. *Bellarmino* hath found out two *Daniels*, one the Prophet of the tribe of *Judah*, and another of the tribe of *Levi*, that heard the cause of *Susanna*; and *Ribera* a Jesuite two *Habakkuks*.

But we lose time in this question, for they that have not the light in the word, do go in the dark, and they that go in the dark, know not whither they go.

The best use of this is to limit our search to the holy Canonical Scripture, and to take all our light from thence; so shall we not go astray.

2. The function of this man is set down in the name. Of a Prophet, that is, a man enlightened by divine Revelation, to understand the will of God in some things, and appointed to declare the same.

Secondly the manner how he came to it: *Vision*, that is, divine Revelation, assuring him of the truth of Gods will so fully as if he had seen the same with his eyes accomplished.

De his consule conciones super Obadium

Thirdly, the matter of the Prophecie, *the Burden*. In which two questions are moved.

1. Why this Prophecy is called a *Burthen*.

2. Whose *burthen* this is.

To the first it is called a burthen in respect

- 1. Of the sin here punished, which is *onus* a burthen.
- 2. Of the punishment here threatned; that is *onus*.
- 3. Of the Word of God threatning: that is *onus*.

1. *Peccatum onus*, Sins burthen. { *Deo* to God.
2. *Humilitas* to men.

1. *Onus deo*, A burthen to God.

God complaineth of the sins of his People, that they are a burthen to him.

Bohett I am prest under you, as a cart is prest that is full of sheaves.

To every service that these sinners do seem to perform to God, is a *burthen* to him, as he complaineth; *Tour new Moons, your appointed feasts, my soule hateth: they are a trouble unto me.*

Hierom. *I am weary to beare them, Laboravi sustinens*, So the Prophet Malachie complaineth.

Mal. 3: 7. *Ye have wearied the Lord with your words: yet ye say, where-in have we wearied him? When yee say, every one that doth e-vill is good in the sight of the Lord, and he delighteth in them, or where is the God of judgement? Three things weary God.*

1. When we multiply our own sins.
2. When we tender God service continuing in sin.
3. When we justifie sinners, and flatter them in their sins, as though God had accepted them.

2. *Peccatum onus est hominibus*, Sin is a burthen to men.

Christ calleth none to him but such as are weary of this burthen of sinne, to such he promiseth refreshing.

Ask the first sinners if they found not their sin their burthen, when they hid themselves from the presence of God.

Ask the first murderer, if any place were safe for him, who thought and said that whosoever met him would kill him.

They that think that *Lamech* kild *Cain*, read the text: *occidi hominem in vulnus meum*.

Ask *Iosephs* brethren, when they saw their sad constraint in *Egypt*, both at their first coming to buy corne, and after the death of their father, if the trespassse against their brother *Ioseph* did not lie heavy upon them.

Ask the tender conscience of any of Gods children, if any weight or burthen be like unto that of the body of sinne, and if he do not cry with *Paul*, *Quis liberabit me? Who shall deliver me.*

Till we come to this, to feele the burthen of sinne, and to be weary of it, we are the sons of wrath, and every man may call himself *ταλαίπωρον*, A wretched man.

Here is pride and vanity cloathing of us, here is gluttony and drunkenesse feeding of us, here is the mouth full of evil words, the hands of violence or bribes, giving or taking; the day, the night, the yeare, spent in pleasure and recreations; Gods Sabbath is neglected, Gods Word not regarded, the time served, the humours of sinful men observed, and when these things are no
burthen

burthen to the bearers thereof, there is wrath gone forth from the Lord against them : and if timely repentance do not stand in the gap, it will break in upon them that do such things, like a flood, and no man shall escape that is pursued by this judgement.

Let me therefore entreat you to hear a word of exhortation, Give not the members of your bodies servants to sinne.

Give not; for indeed, *what have you to give, seeing you brought nothing with you into the world? and what have yee that you have not received?* or if you will needs be giving, hands off, *give not the members of your body, for your body is the temple of the Holy Ghost*, or should be, if you would give so comfortable a guest welcome; or if you will give your bodies away, do them not the wrong to put them out to service; for they are bought with a price, the dearest pennyworth that was ever bought; their liberty cost the binding, their sanities the breaking, their ease the smart and aking, their life the death of the holiest body that ever lived upon earth.

Or if you will needs give your body a servant, let it not be to sin, for that is ponderous in the weight, noysom in the stinch, bitter in the smart; the burthen of sinne is the wrath of God.

Here let me awake your thankful hearts to an acknowledging consideration of that great redemption performed by Jesus Christ to his Church, who came to take this burthen upon him, and to ease us of it; *Agnus qui tollit peccata*, the Lamb that taketh away sins from us, that he might wash us in his blood: upon himself he bore our infirmities, and God made the iniquitie of us all to meet on him.

He did not rob us as *Israel* did the *Egyptians*, of our jewels of silver, and jewels of gold; he only took our infirmities and our sins from us; and whereas once we might have said with *Cassiodore*,

Quantitas delicti mensura est repudii, the quantity of the fault is the measure of the judgment; for by our sins we might have taken measure of the wrath and judgment of God; now there is an unscaled height, an unfounded depth, an unbounded breadth of love which hath laid to the Church of the whole burthen of sin,

sin, *Canentes ut eamini, ego hoc te fasce levabo*, let us sing as we go, I will ease thee of this burthen.

1. Homini. 2 The punishment here threatened is a burthen to man.

If *factor* under his double burthen, saith; *that* *rest* is good, he found rest amongst his burthens.

But there is no peace to the wicked man; a sinner that hath any sense of sin will say as David, *Non est pax ossibus meis propter peccatum*; *I* *here* is no rest in my bones; because of my sinne, he was so overcharged with the fear of Gods judgments, that sometimes he doubted that God had forgotten to be mercifull, and that he would be no more intreated.

Who can stand in thy sight when thou art angry?

I can tell you who could not stand; not the Angels that kept not their first estate, heaven; was too hot for them, God cast them down, *ejecit, coniecit, deiecit, reiecit, subiecit*; and that anger is yet their burthen and shall be for ever.

The first tenants of Paradise could not; they fled from the face of God, and the curse of God lay heavie upon them.

Cain confest, *his punishment more then he could bear*; the old World all but eight persons sunk under this wrath, and were drowned in the great deep.

The transgressing Cities suffered the consuming and tormenting flames of fire and brimstone.

Psal. 18. *The very earth trembled and shook, the foundations also of the mountains moved and quaked, because hee was angry; smoke went out at his nostrils, and consuming fire out of his mouth.*

Beloved, let me tell you what I fear; never any times did more put almighty God to it to reveal his anger from heaven, and to raine down burthens upon the sons of men; for the clearer the light of the Gospel shineth, the more his expectation is of walking in the light; but our knowledge is rather floating in the braine then working in the obedience of our life.

Christ saith, *It shall be easier for Sodom and Gomorrah in the day of the Lord, then for those of that generation to whom the light appeared in his Ministry so clear and glorious; and yet they love darknesse better then light, because their works were evil.*
Great

Great is the weight of a millstone hanged about our neck, and wee cast therewith into the bottome of the sea: yet the burthen of Gods wrath hee sayeth, is much heavier then that.

And yet we make no care nor conscience, and live without fear of this anger; we do this and that great wickednesse, and sin against God, and provoke him to anger with our actions and inventions, as if the Lord saw not this, as if there were no knowledge in the most High;

As if he could not pluck his hand out of his bosome; as if we had stollen away his sword, and his quiver full of deadly arrows.

I beseech you my brethren; do not so wickedly; your oaths and blasphemies, your pride and vanities, your crueltie and oppressions, your frauds and circumventions, your abuse of Gods good creatures in excessie and wantonnesse, they are all gone up to heaven, and awake vengeance and chaleng the God of mercy to declare his justice.

Doth not some part of the Church now in the *Palatinate* and in *Bohemia* groan under the burthen of warre, wherein the goods, the liberties, the lives of men, Christian men, professours of the same faith, with us do lie at the stake, and bloud toucheth bloud.

Doth not our neighbour Church in *France* tremble for feare of a new massacre? hath not the sword of violence tasted already of Protestant blood? do not the Jesuites the incendiaries of the Christian world, blow the coal and incense the King thereof to grassiation and destruction of all that have not the marke of the beast, either openly in their foreheads or secretly in their hands? and dare we anger our God who gives us the early and the latter rain, who crownes our land with peace, and the daughter of peace plenty!

Shall we flatter our selves, and say that although we do wickedly, this burthen shall not fall upon us? let us pray for them, and amend our own lives, and sin no more least some worse judgment do fall upon us; for we shall else finde too late that the wrath and judgment of God is too heaوية a burthen for us to bear.

2. Deo. 2 The wrath and judgments of God, they are a burthen to God, he professeth it.

As I live saith the Lord, I delight not in the death of a sinner: he calleth upon his Israel, why will yee perish O house of Israel?

When he punished his people, how heavy was the burthen of their punishment upon him?

He smarted under his own rod; the burthens that he put upon his people wearied him.

I say. 1. 5. *Why should you be stricken any more? The whole head is sicke and the whole heart is faint?*

From the sole of the foot to the head, there is no soundnesse in it, &c.

Truly God doth bear with us in a double sense; for he doth forbear our punishment in expectation of our amendment, and he doth suffer with us in our sufferings; he is our father and every stripe he layeth on us smarteth upon him.

O grieve not the Spirit of God by whom you are sealed up to the day of your redemption.

3 The word of God threatening sin is a burthen.

- 1. To God.
- 2. To the Prophet.
- 3. To the People.

I Deo.

It is a burthen to God to threaten judgment; he loves to speak us false and to speak and treat kindly with us, to draw us with the cords of men, and with the bands of love, to be as one that taketh off the yoke; for he knoweth whereof we be made, for he made us and not we our selves: he will allure and perswade Japhet to dwell in the tents of Shem.

If Adam do transgresse his one commandment given to him in Paradise, he carrieth expecting when Adam will come to him to acknowledge his fault, and cast himself at his feet to seek mercy; if Adam will not, he will come to him; but it shall be the cool of the day first, and he will call him to accompt, but yet so fatherly that he cannot execute the law without preaching the Gospel; he cannot banish him the earthly Paradise til he have opened to him an heavenly.

He

He cannot threaten till he have promised; he cannot punish till he have pardoned.

3 This is a burthen to the Prophet, and that two wayes. 2^d Prophete.

- 1. In respect of his fidelity to him that sendeth him.
- 2. In respect of his zeal.
- 3. In respect of his charity and compassion to them to whom he is sent.

1. In respect of his fidelity.

It is a burthen to him to keep in the word of this Prophecy, he cannot conceal it.

When *Jeremy* found the people incorrigible, and that the word of God in his Ministry was despised and made his reproach.

Then I said I will not make mention of him, nor speak any more in his name: but his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. Jer. 20. 9.

Some carnall men do confesse that it is true that we must preach the judgments of God against sin, that is our trade; but let children fear those bugbears, they know as well as we can tell them that God is mercifull, and his mercy is above all his works.

It is true that we must preach judgment against sin, for we have fear of the burthen of all those sins of others which we reprove not, to fall upon our selves.

If thou givest him not warning, his blood will I require at thy hands.

Therefore this word of excommunication, is our burthen and we must not conceal it. Ezek. 3. 18.

2. In respect of his zeal.

For the Prophets of the Lord and his holy Ministers, beholding the sins which they do daily reprove to come up so fast, as though they had never layd the axe of Gods judgment against the root of that corrupt tree; the zeal of Gods glory so stirreth them that they cannot hold but they must strike with the sword of the Spirit, they must lift up their voices like trumpets; they must tell the house of *Jacob* their sins.

Jeremy doth expresse this to the life.

Therefore I am full of the fury of the Lord, I am weary with holding in, I will pour it out upon the children abroad, &c. Jer. 6. 11.

Let not the sensual and carnall man call our threatnings off sin

our own ravings, and railings: and our comminations of judgment, the intemperate issue of our own choler. *Jeremy calleth it The fury of the Lord.*

And so long as we reprove justly, and mingle none of our own heat with the fire of Gods altar, we shall kindle a fire in the bones of the sinner which shall give him no rest, but his conscience shall say to him as *Nathan* said to *David*, *Thou art the man.*

3. In respect of his compassion.

Do not think that it is any joy to us to reprove or to threaten; *St. Paul* is loth to use the rod. *Jonah* will rather runne away from God then he will carry the newes to *Niniveh* that it must be destroyed.

Many walk of whom I have told you often, and now tell you weeping.

We shall find as soone as we are past this first verse, that this Prophet did feel the burthen which he did see; and the griefe he took for them, turned his Harp into mourning, and his Organes into the voyce of them that weep; every tender heart avoydeth being a messenger of evil news, but their feet be beautiful that bring glad tydings, tydings of peace.

3. The word of threatning is a burthen to the people to whom it is sent. 1. *Judeis, non Chaldeis.*

- 1. To the Penitent.
- 2. To the Impenitent.

1. To the Penitent; it is an heavy burthen to them to think how they have provoked God to anger, and have drawn out his sword against themselves.

They that truly fear God, when they hear their sins threatned, do retire themselves into their chambers, they weep and deplore their iniquities. *Hezekiah* hearing the Prophet threatning his life

Iſa. 38. 2, *He turned himself to the wall, he prayed to the Lord; and Hezekiah wept sore.*

Never think that you hear the threatnings of God with any profit till you feel the burthen of them oppressing, and the edge of them drawing bloud on you. *Lachryme be sanguis animæ.* *The Lyon roareth,* and all the beasts of the Forrest do tremble.

ble : a tender sonne that hath done a fault , and heareth his father threatning to punish him, findeth that threatning so great a burthen to him, that he can give himself no rest till he have recovered his fathers favour.

2. The very Impenitent who have any sense of the terrour of the Lord, feel Gods threatnings heavie : it will make *Abah* that sold himself to do wickednesse, put on sackcloath , and crowne his head with ashes and go mourning, if he hear that Gods anger is stirred to bring evil upon his house.

Even *Absolon* an ungratious son is impatient of living out of his fathers presence; and he setteth *Joabs* corn on fire for neglecting the mediation which might bring him to his fathers face.

Esaü will seek his fathers blessing with tears; and what would not *Balaam* give that he might die the death of the righteous ? Surely God is a consuming fire, and if coals of this fire are kindled in the bosome of the impenitent, and their damnation doth not sleep, but is awake in them, in the accusation of their guilty consciences to begin their hell even here on earth.

Hab. 1. 2. O Lord, how long shall I cry, and thou wilt not hear ; even cry out unto thee of violence, and thou wilt not save ?

Here this *Habakkuk*, this *Wrastler* doth begin his wrastling: **H**e for what is this whole *Chapter* but a serious *Expostulation* and *complaint* wherein the Prophet,

- 1. Contesteth with God himself. *vers. 2. 3, 4.*
- 2. He bringeth in God denouncing his own intended judgments against *Judah* and *Jerusalem.* *vers. 5, 6, 7, 8, 9, 10, 11.*
- 3. He returneth again to expostulate with God. *vers. 12, 13, 14, 15, 16, 17.*

- 1. He contesteth with God. Wherein
- 1. He challengeth him for not hearing his prayer. *vers. 12.*
- 2. For shewing to him the sins of the people, *v. 3, 4.*

In the first observe.

- | | | |
|---|---|---|
| { | 1. What the Prophet did, 1. <i>He cryed</i> , 2. He cried long, 3. He cried to him. | |
| | 2. What cause he had. Of <i>violence</i> | |
| | 3. What successe, | { 1. <i>Thou wilt not heare.</i>
{ 2. <i>Thou wilt not save.</i> |

To give some light to that which followeth, let me first admonish you that it may well be gathered, by the title that is here given to *Habakkuk* the Prophet, that he was sent by Almighty God to preach to the Jews to reclaim them from their evil wayes, and to still the noise of their crying sinnes: and prevailing nothing with them, to bring them to repentance, he prayeth and cryeth to Almighty God for his judgement upon this People, to punish their many sins; and God not hearing him, nor giving way to his anger to correct them; the Prophet moved with the zeal of Gods glory, wraſtleth with God, and contendeth with him for his rod upon them.

1. *What the Prophet did.*

1. *I cry*, he liſteth up his voice againſt this People his brethren; for it is twice expreſt. 1. *He cryeth*; then he reſumeth it, he ſaith, *he cryeth out*; this is a thing that God doth uſe to take ſpecial notice of, *expectavi juſtitiam & ecce clamor*.

It is ſaid of *Abel*, that being dead he ſpake; *Mofes* ſaith, it was *vox ſanguinis*, a voice of blood, & God ſaid that voice cryed to him out of the earth for vengeance.

The Cry of a Prophet one of Gods Secretaries, to whom he revealeth his will; one of Gods Chaplains, to whom he committeth the Miniſtry of the Revelation of his will; one of Gods Saviours, to whom he committeth the office of ſaving his People; the crying, the vociferation of one of Gods Seers, who cries not out of paſſion or humane perturbation, but from a ſecret inſpiration illuminating him and ſhewing him things to come;

One of Gods holy ones whom the zeale of Gods glory doth inflame with this earneſtneſſe, the grief of mans rebellion doth provoke to that loudneſſe. Such a cry cannot ſpend it ſelf all into aire and Sunne, and periſh with the noiſe it makes.

2. *He was no ſonne of thunder to make ſome ſudden rattling*

noide

noise, and then cease. He cryed loud, he cryed long, *How long shall I cry?* if the weaknesse of his voice could not penetrate the care of God *vi* by force, here was *sape cadendo*, by often falling. So *David* got an hoarsenesse in throat with crying loud and long to the Lord; and our Saviour hath commanded that kind of importunity in Prayer, and the Prophet will give God no rest till he heare and answer; for the Prayer of the just, if it be fervent, prevaieth with God: zeale is an holy fire, the flame of it ascendeth to heaven, and penetrateth all the passages till it come to God. Cold and perfunctory devotions intermitted and given over, do not prevaile with God; they please him best that use most violence, for the kingdome of heaven suffereth violence.

3. *Unto thee*; he directeth his prayers aright; for *Baals* Priests may cry from morning to night, & may cut and lance their flesh, and make many signes of zeale and earnest importunity without successe, because their God heareth not, his eyes see not, his ears hear not, his hands handle not, there is no breath in his mouth to give them answer.

But the cry of the Prophet went up to God, who beholdeth ungodlinesse and wrong, that he may take the matter into his own hand.

Thus farre we have seen what the Apostle did. 1. He cried. 2. He cryed loud. 3. To God.

2. *What cause had he to cry.*

For violence; this is fully and largely exprest in the second part of his contestation with God, *ver. 3, 4.*

I therefore only observe here two things.

1. That he complained not without great provocation, for violence was Gods own complaint and quarrel against the old world. *The earth is full of violence, and behold. I will destroy them with the earth.* Gen. 6. 13

It was Gods quarrel against *Edom*, for thy violence against thy brother *Jacob*, shame shall cover thee, and thou shalt be cut off for ever. Obad. 10.

2. We consider where this violence was; not of *Esa* against *Jacob*, but of *Jacob* against *Jacob*, as *Isaiah* describeth it.

Every man eating the flesh of his own arme, *Manasseh Ephraim,*

sa. 9. ult. *phraim, and Ephraim Manasseh, and both of them against Judah.*

Civil and Domestick warres in the bosome of the Church, grievances and vexations one of another: these differences it is likely that the Prophets had laboured to compound, and used all meanes to settle Peace there; but it appeareth that they prevailed not, therefore he complaineth.

3. With what Success.

1. *Thou wilt not hear;* the Cry of the Prophet was to awaken the Justice of God, to chasten his People for this violence; for so desperate was the disease of the Church, that they needed the sharpest Physick to heal it, even the rod of God to correct them.

Yet God is so slow to wrath, and so long-suffering, that he would not hearken to the voice of his Prophets as yet, to pull his hand out of his bosome, though they said with David, *It is time for thee Lord to put to thine hand.*

2. *Thou wilt not save.* 1. Thou wilt not succour them that suffer violence against the hand of their oppressours; as his not hearing is to be imputed to his mercy and patience, so his not saving is to be imputed either to his wisdom, putting his children to the trial of their faith by afflictions; or to his Justice, making one of them who have corrupted their wayes a rod to scourge the other, neither of them being as yet worth the saving, till he had humbled them.

The text thus cleared, the doctrines which grow upon this stemme and first branch of the Prophets contestation are these.

1. That the weapons wherewith the holy servants of God do fight against sinne are their Prayers to God.

2. That one necessary ingredient in our Prayers is earnestnesse and importunity.

3. That the zeal of Gods glory, and the love of Peace, cannot dispense with tumult and combustion in the Church of God.

4. That God sometimes suspendeth the desired successe of the earnest Prayers of his most faithful servants, when they do pray according to his will, and doth not heare them by
and by. Of

Of the first of these first.

1. Doctr. *The weapons wherewith the holy servants of God do fight against sin, is their Prayers.*

I find that this People, to whom God had sent his Prophets, rising early and sending them, were grown incorrigible: and therefore even the Prophets that loved them, and wished them well, having no other way to reform them, were now put to it to pray against their violence to God. They that had wont to stand in the gap, to turn away ingruent judgements, do take such offence at their ungodlinesse, that they are put to it to pray to God against them.

Thus *Ioseph* carried the evil report of his brethren to his father, and made them to be shent, wherein he did a brotherly office to seek their Reformation.

The spleen of *Habakkuk* is not against the Persons of his brethren, they are not so much as named here: he cryeth out of violence. And so *Saint Paul* saith. *The wrath of God is revealed from heaven against all unrighteousnesse and ungodlinesse of men.*

David did thus in a case of violence.

Psal. 109.

They compassed me about with words of hatred, and fought against me without cause.

For my love they are mine adversaries, but I give my selfe unto Prayer: Ego oro.

Quare. How doth it stand with the rules of charity to complain to God of our brethren, and to stirre up his indignation against them?

Sol. I confesse that this asketh an especial tenderneesse in the servants of God; for to begin here without using other means to reclaim our offending brother, may shake the walles of our charity, and may accuse us of want of love; therefore all those ways of charity must be first tried, as to admonish privately; or not speeding so, joyn another with thy self in the private chiding of his sinne; after failing, to communicate the matter to the Church. If all these supports which we do owe to our brother will not keep him up, then let him be as an heathen, and then is *Dauids* Prayer in season.

Let the heathen know that they are but men.

But.

But in my text here was the body of the Church diseased; the members & parts of the body in armes one against another, only some few of Gods holy servants lived with grief in their righteous souls, to behold the ungodly conversation of men nefariously wicked and carelesse of religion; therefore what other way was left them, but that of *David*? *I will yet pray against their wickednesse; take away their ungodlinesse and then shall find none.*

The Prophets and Seers of former times, have had speciall Revelations of the Will of God, concerning the ungodly of the earth, whereby they might as boldly use imprecation as deprecation or supplication.

We that come short of their measure of the spirit: must not dare to go to the farthest extent of their liberty in Prayer, to pray against our brethren; only thus farre we may, with *Habakuk*, cry out unto God and make our moan to him for violence.

1. Committing our cause, and the care of our safety unto him, as to a faithful Creator, and so the care and safety of our brethren.

2. Desiring God to bring to an end the wickednesse of the ungodly, and to finish their sins.

This serveth,

1. To settle faith in God, and to seeke our repose only in him in all crosse opposals, because he is the sunne and shield, and there is no rest but in him; he only over-ruleth all, and evacuateth the counsels, and frustrateth the works of wicked men. He only shall bring it to passe.

2. This serveth to reprove the means that are in use amongst us to reforme unne as we pretend, but they are unlawful and ungodly.

1. By publick blazing and detecting of offenders, to put them to open shame in the world; for the losse of a good name doth more often harden a sinner, and cause impenitency then reclaim him: for what hath he to boast that hath lost the good opinion of men? love covereth a multitude of sinnes, and therefore that is an evil tongue that is the trumpet of anothers shame. It is charity to make the best of every thing.

2. The same offence is committed in private whispers and secret detractions, and the fault is aggravated by concealing

our

our selves, as unwilling to justify our accusations.

3. By cursing and bitter calling upon God for his vengeance on them that offend, if the offence touch us, or our friends; for God knoweth without us who to manage his judgments, and cursing it, returneth and smarteth at home. For the Apostle saith it twice. *Blesse, Curse not.*

4. By publike playes, and interludes, to represent the vices of the time, which though it were the practice of the heathen, which knew not God but as farre off, yet in Christian-states it is no way tolerable nor justifiable; to act the parts of evil doers, since the Apostle saith it is a shame to name them, much more to act and personate them.

5. By private conceived libels, after divulged by secret passage from pocket to pocket, from one bosome to another, for which the devisers thereof have no warrant, and to which they have no calling.

6. By Satyres and Poeticall declamations; for who hath sent these into the world, to convince the world? is it not to put the spirit of God out of office, who is sent to convince the world of sinne? And who but the Lords Prophets have warrant to lift up their voyces like Trumpets, to tell the house of *Jacob* their finnes? Every Emperique man may not professe and practice Physick. There is a Colledge of soule-Physicians, who have a calling to this purpose, and are sent to heale the soars of the People,

1. By their diligent preaching of the Word of God to them.

2. By drawing against them, and exercising upon them the sword of Ecclesiastical discipline.

3. By continual prayer unto God to give end to their finnes, whereby they do trespasse God and good men.

3. This serveth to discourage men from doing evil; for fear of offending the Prophets and Ministers of the Lord, whose righteous souls cannot but be vexed to see their good seed cast away upon barren, stony or thorny ground.

For howsoever basely and unworthily we be deemed, if the incorrigible iniquity of men do put us to it to move Almighty God, by our earnest prayers against them, they shall find that as *Iob* can do his friends good by his intercession, because he is a

D

Prophet.

Prophet, so the Lords Ministers may awake judgement against such as go on still in their wickednesse, and will not be reformed.

2. Doctr. *Our Prayers must be importunate.*

The Prophet cried, yea he cried out to the Lord. This importunity is exprest two ways.

1. In the ardency and zeale of his Prayer, it was not *oratio* a Prayer, but *vociferatio* a crying.
2. In the continuance of time. *How long.*

Thus must we pray with fervour of spirit; our tongue is the piece of Ordnance, our Prayer is the shot, the zeale of our heart is the powder that dischargeth it; and according to the strength of the charge, such is the flight of the shot.

Niniveh cryeth mightily to God. Christ our Saviour cryed earnestly to his father, yea with strong crying and tears.

Salomon spread his armes abroad; the Publicane beat his breast; Christ fell on the ground; *David* said, *My fighting is not hid from thee*. The Israelites weeping is thus described; *They drew water and poured it out before the Lord.*

The Holy Ghost doth not furnish us so much with words and phrases in Prayer, as with sighs and groanes which cannot be exprest.

Paul prayed three times against *Sathans* Angel. *Abraham* moved God six times for *Sodome*. *Nehemiah* had so spent himself in watching and prayer for his People, that the King observed his countenance changed.

Beloved, it is not Prayers by number & tale, as in the Romish Church: nor Prayers by rote, or by the ear perfunctoriously vented in the Church, and for custome said over at home.

It is not much babling and multiplicitie of Petitions, or vain repetitions that will send up our Prayers to heaven.

Though you stretch out your hands, I will hide mine eyes from you; and though you make many Prayers I will not heare you.

The Pharisees wanted powder to their shot, for they prayed in their Synagogues, and in the corners of the streets, but as God saith, *Quis requisivit ista*. Who required these things?

The soule that actuateth and animateth Prayer, is *fervor spiritus*: the holy zeal of him that prayeth.

2. Duration of time is another testimony of zealous importunity, when our prayer is not a passion, but a deliberate and constant earnestnesse, holding out as the Apostle saith, *Pray continually*; not as the *Euchites*, to do nothing else: but to entertain all occasions to conferre with God, and to prostrate our suites before him.

Christ spent a whole night together often in prayer; *David* Dan. 10. day and night. *Daniel* 21, dayes together during the time that he ate no pleasant bread, and was in heaviness.

Jonah three dayes and three nights in the belly of the Whale, made it his Oratory and Chappel from whence he prayed to the Lord.

If our soare runne, so long we can pray whilest we smart; or if our necessities do presse us to importunity, we can hold out long for our selves.

But in my Text the cause is Gods; zeal and Gods glory cannot contain it self in the cause of God; the Lords people do break his Law and will not be reformed; the Prophet of the Lord cannot stand and look on as in the next verse he doth, and see the glory of God thus suffer; but he must awake in the cause of God to bring him to correction. 3. *Doctr.*

So *David*. Rise Lord, and let thine enemies be scattered, let them that hate thee flee before thee.

And thus for Gods glory sake we may with reservation of those that do belong to the election of grace, pray to God earnestly for the confusion of all *Sions* enemies, and of all that would faine see *Jerusalem* the true Church of God in the dust.

Shall our fervencie and heat be only for our selves? if it be the grant of our requests doth quench it, and putteth us to silence: but if the glory of God be that we seek and aime at, the more God heareth our prayers, and granteth our requests the more he enflameth our zeal, and even as it were transformes us into prayer.

And what better motive can we give of Christs so frequent so durant prayers then this: *I know that thou hearest mee alwayes.*

Now because long and frequent prayers are a wearinesse to the flesh, the flesh is no good friend to this exercise; and we

do find our selves in no exercise of Religion more tempted then in this; for this cause watching, and fasting are so often joyned with prayer, as the best means to disable the rebell flesh from resisting.

Docr. God sometimes suspendeth the successe of the prayers of his servants.

There is a case wherein God will not hear at all, though *Moses, Samuel, Noah, Daniel, Job* do pray to him.

In some cases God will hear, but not yet; for he that keepeth the times and seasons in his own power, knoweth best when it is fittest for him to hear.

And that was the case of this prayer. God did 1. give them yet more time to repent and seek his face that he might preserve them, and sent his Prophets to them to reclaim them.

2. He did expect if not the conversion of them by fair means, then that after the full taste of the fruits of his patience, they might by the rod be brought to him, when he should change his nighthand. *Mutatio dextere.*

3. Or he did expect the filling up of the measure of their sins, that they might have no plea to excuse their ungraciousnesse.

4. He forbore to stirre up the Prophet so much the more to this importunity, that it might be seen that not only their sins, but the Prophets prayers had awaked vengeance.

5. To declare how acceptable a sacrifice prayer is, he will delay us that we may pray, for with such sacrifices God is pleased; but if we withdraw our selves, Gods soul will have no pleasure in us.

Let no man think the worse of this holy service of God, because he presently feeleth not the successe thereof: but as the *Mich. 15.* woman of *Canaan* would not be put off by the Disciples or by *22.* Christ himself; so that both her request was granted, and her faith commended.

If we remember our Saviours limitation, all will be well. *Rather if thou wilt*, let us set those bounds to our prayers?

1. What thou wilt. 2. In what measure. 3. When thou wilt. 4. In what manner, *sicut tu vis*; As thou wilt.

Verf. 3. *Why dost thou ſhow me iniquity, and cauſe mee to behold grievance? for ſpoiling, and violence are before mee: and there are that raiſe up ſtriſe and contention.*
 4. *Therefore the Law is ſlacke, and judgement doth never go forth, for the wicked doth compaſſe about the righteous: therefore wrong judgement proceedeth.*

2. **H**E conteſteth with God for ſhewing to him the ſins of the people. *verſ. 3, 4.*

For the opening of that Text

Why doſt thou ſhew me iniquity?

The Prophet doth hereby declare,

1. That it is not his own curious ſearch to look into his brethren; I do not ſay ſo ſcrutinouſly as the Hypocrite in the Goſpel, who with a beam in his own eye could yet diſcerne a mote in his brothers eye: no not to behold their groſſe iniquity. He did not look upon his brethren like an informer to ſee what fault he could finde in them to complain of: he had ſomething elſe to do; he ſaith that God ſhewed him the iniquity of his brethren. So he freeeth himſelf of ſuſpicion of malice and evil affection to his brethren.

For there may bee malice in looking into the vices of brethren, though it pretend deſire of Reformation.

2. This cleareth the Prophet that he is not as one of them, no partner with them in their iniquity, ſeeing they that live in the ſociety of evil practice, and do not communicate with the evil in evil, cannot behold the evil, the object is too near them or gone out of ſight.

3. It ſheweth that God doth not only himſelf take notice of the evils that men do, but he acquainteth his Prophets and Miniſters therewith, which he doth to that end that he may prove their fidelity to him, whether they will diſcharge their duty to him, and their people to whom they are ſent, in telling the houſe of Jacob their ſins, and in labouring to bring them to the knowledge thereof that they may repent.

*It followeth 1. Thou doſt cauſe me to behold grievance: Where- Pſal 137
 D. 3. God.*

in he reformeth what he hath spoken before, and rhetorically amplifieth it: for it is one thing to shew, another to cause him to behold. This is an effectuall demonstration, as the Prophet David doth pray, *Make me to hear joy and gladnesse.*

God hath sent this Gospel which is the voyce of joy in the tabernacles of the righteous all the world over; have they not heard?

Their sound is gone out into all the world, and their word to the ends of the earth.

But that is not enough, except God do cause us to hear the same.

We preach this Gospel of peace, and we shew unto men their righteousness, that is *Viam Iustitie*, how they may be justified in the sight of God: We declare unto men their sins, and shew them how the Law of God is broken; but if God do not cause our hearts to behold this, if God do not turne their eyes into themselves, and into their own wayes to see them, we spend our strength in vaine; the scorner goeth away from Church, and wipeth his mouth as the harlot in the *Proverbs*, and saith, this is nothing to me, because God doth not make his heart smite him for it. God doth not cause him to behold: God doth not open our eyes to see our sins for our selves only, that we may declare them; but for you that we may give you warning of the anger to come.

And what did God shew him?

1. Iniquity, that is the unjust dealing of the people one with another, as it after followeth.

2. Greivance, either the Greivance which that unrighteousnesse doth bring upon their brethren, or the greivance wherewith the righteous soul of the Prophet is vexed day by day, in seeing and hearing the evil conversation of them to whom he is sent.

For spoiling and violence are before me.

1. Here is *Spoiling*, that is robbing one another, invading one anothers goods and lands, and that done in the commonwealth of the Jewes; where God himself was so carefull to establish the right of propriety in severall, that he divided the land himself, to every Tribe their part, and by a judicial Law set every man his bounds, & taught every man to be content with his own.

The common-wealth cannot long last in prosperity where
this

this spoiling is in practice, whether it be by corruption of the Magistrate stopping the course of justice, or by the covetousnesse of the private man taking advantages to make his brother a prey.

This is commonly the worme of peace; for when externall warres do cease, then internall digladiations do commonly succeed; then wit and policie and power do put themselves to it to see what they can get; and this is a sin which God taketh notice of, and which he declareth to his Prophets that they may reprove it.

2. Here is *Violence* also added; for where by fraud, and circumvention, and secret conveyance this spoiling cannot be wrought, there like the Priests servant that came for flesh for the Priest, they will take by strong hand and by violence that which they would have.

This is commonly the war between the superiour and inferiour, between the strong and the weak; for the weakest here go to the wall.

These be signes of a drooping and decaying common-wealth, when cruelty and violence is its own carver, and the poor have their faces ground between the tearing millstones of oppression: when the poor flock pines and starves with hunger. When,

Alienus oves custos his mulget in hora.

For they be called *fili alieni*, strange children that do oppress their brethren. When things are not carried by the Law of Justice, but by the power of violence.

And the common-wealth of the Jewes were even sick to the death of this disease, at this time when *Habakkuk* prophesied; for shortly after followed their deportation, and the destruction of *Jerusalem*, and desolation of the Temple.

Let all the Kingdomes of the world take warning by this fearfull example, and let not private persons transgressing in this kinde, forget what the Lord did to this people.

3. The Prophet addeth *Before man* wherein he declareth a double boldnesse of these sinners.

1. That they professed their opposition; and cared not who saw it; for the holy men of God search not so deep into the manners of men to seek out their faults; neither do they profile themselves students in the affaires of the common-wealth as

to observe how things are carried; but if God declare it to them, and cause them to behold it, and if the workers of this wickednesse be so bold and open that they care not who see it, this doth prove the sinne deeply rooted and high-grown in amongst them.

2. It proves their boldnesse in sinning, that they durst commit those crying sins before the Prophet the messenger of God sent of purpose to reprove them, and coming from Almighty God to dissuade them from it.

Sinne at first is bashfull and modest, and doth fear the sight of any good man. *Seneca* the learned Preacher thought it a good thing to keep in unruly desires, and any intemperancy in young men.

Prodest sine dubio custodem sibi imposuisse & habere quem respicias: And to live

Tanquam sub alicujus boni viri semper presentis oculis.

But when men grow to that height of sinning, that they dare commit their iniquities in the sight of God, and men; in the sight of the Minister that carrieth the sword of Gods Spirit, the word of God to reprove it and threaten it, or in the sight of the Magistrate that carrieth the sword of God to punish it, then to use the Apostles word, *Sin is out of measure* full.

Such are they that swear and blaspheme the name of God, that talk scurrilously and lewdly, that deprave their brethren maliciously, that drink drunk even before us the Ministers of Gods word, as if God had sent us to bid them sin on, and as if we had no commission to find fault out of the Pulpit.

They save their own shabby by confining us to the Pulpit, and shutting up our power there; for there they know we may not rax personally, and they think themselves free enough if we smite at sin only in generall terms; for such reproofes have no edge but what parricular application doth give them, and therein they are wise enough to favour themselves.

It is not nothing that the Prophet doth say that this *spoyleing* and *violence* was done before him; for his words of reproof will prove them guilty of wilfull transgression and contempt of the divine Majelty, as it presently followeth.

And he will be both a fearfull imprecator against them as
be

he proveth in this *Chapter*, to call down Gods judgments upon them; and he will be a full witnesse to testifie against them before God.

And there are that raise up strife and contention.

This is a further complaint of the Prophet against this people that they are so farre from peace, that they do pick quarrels one with another, and make matter of *strife* and *contention*.

This is contrarie to the Apostles precept.

If it be possible, as much as in you is, have peace with all men. Rom. 12.

There be some of that froward nature, and wrangling disposition that cannot contain themselves within the bounds of peace; but they must be ever searching where they may finde fault, thinking it best fishing in troubled waters.

You see that God taketh notice of such unquiet persons, and detecteth them to his Prophets that they may chide them for it as the Apostle saith,

Now I beseech you brethren marke them which cause divisions and offences. You see God marketh them, for it is one of the six things which God abhorres, him that soweth discord among brethren. Pro. 6. 19.

There is great cause why God should abhorre such as stirre up strife.

1. Because God is called the God of peace, and his Gospel is called the Gospel of peace; and his naturall Sonne became *Pax nostra*, our peace; and his adopted Sonnes be children of peace.

Therefore those sonnes of thunder, those boystrous and tumultuous natures must needs be abominable to him whose wayes be *via pacis*, the wayes of peace; for contraries do expell one the other.

Contention doth derive it self from two very offensive corruptions in men which are abominable to God, as *Solomon* sheweth,

1. *Only by pride commeth contention;* and indeed they that think themselves wiser then their brethren, and overween the graces of God in themselves, and think themselves worthy to

fit at the helme and to direct all, if they cannot have their own wils in every thing, then they quarrell, and contend with all that oppose them.

The proud man God resisteth, for he encreaseth upon his soverainnty; therefore *David* sayeth that God abhorreth him.

Prov. 10.
12.

2. Hatred stirreth up strife; that is another corruption in man which God cannot dispense with, because he is charity; and only he which dwelleth in charity, dwelleth in God, and God in him.

There be many distastes and dislikes that do grow even amongst friends, because we either want the wisdom to know, or the patience to consider when time is, that there can be no peace between us. except we can bear with one another, and forgive one another some infirmities, which the Apostle calleth *bearing one anothers burthens.*

It is not that sinne of infirmity in our nature that is here complained of, but when men be so perverse and unquiet that they will stirre up strife and contention; as *David* complaineth, *They stirre up strife all the day long.*

And when there is not only contention, as in those that secretly work one against another, but there is *Jurgium* a chiding and scolding too; and that they go so farre in it, that when the Prophet speaketh to them of peace, they prepare themselves to battail; this is hostility to peace.

Here all those that disquiet the peace of their brethren, by secret whispers and by open detractions; and all those that molest one another in needlesse suits of law, all talebearers that carry fire about them to enflame a brother against a brother, do see who takes notice of them; even God himself; and they make the Prophets and Ministers of God like *Joseph* to carry their evil report to their father: and to complain of them as enemies unto peace;

All those that when a contention is layd asleep, do awake it with new suggestions, and stirre it up a fresh, and put fewel to it to inflame it; all which proceeds from an evil-root of bitterness in us, and witnesseth against us that surely the fear of God and the love of brethren is not in that place.

The Apostle telleth us, *That if we be led by the Spirit of God, we are the sonnes of God.* But it is clear that contention and strife and debate are fruits of the flesh, and declare us to be carnall; and flesh and bloud cannot inherit the Kingdom of heaven.

Those contentions do make us unfit for the service of God, and to performe all Christian offices to one another; and God seeing it for the good of his people, he detecteth it to his Prophets of purpose, that they may seek Reformation thereof. But these did strive even with the Prophets.

How farre this unquietnesse did stretch in this people, the next words declare;

I therefore the Law is slacke.

By the Law here he meaneth the Law of God that *labefacta est*, is weakened; or as others read it, *lacerata est*, is torne in pieces; others, *dissolvitur*, is dissolved, that is the Law of peace and charity; for the whole summe of the Law is love; that is broken, and no man maketh conscience thereof, or careth to be ruled by it: here observe

1. This goeth near the heart of Gods Prophet, when he seeth that God is no more set by, and his Law no better regarded; so doth the Prophet complain, *I beheld the transgressours, and was grieved because they kept not thy word;* this complaint then was no humane perturbation, but a sad complaint for the injury done to Almighty God in his Law. Psal. 118

And herein we shew our zeal of Gods glory when we are moved and troubled at the contempt of his Law; for commonly we are full of heat and provocation in personall injuries when our selves are touched: but we are too cold in the quarrell of God.

The holy Psalmist cries out, *Away from me all ye that work iniquity, for I will keep the Commandments of my God.* This is to be angry without sin, when we are provoked against them that violate the holy Law of God.

2. Note how licentiousnesse was overgrown in this people, and to what an height their sin was come up; when the Law of God which was by God given to them, deposited with them, given with such a charge of keeping it, with such terrible threat-

things of all declining from it, given with such promises annexed to the keeping of it, was now neglected; the lanthorn and light to their feet put out of purpose because they love darknesse more then light.

These two things *mutuo se generant*, do mutually beget each other. For from the contempt of the Law of God doth arise licentiousnesse and custome of sinning, and from that licentiousnesse doth grow a further contempt of the Law.

When men live out of the Law of Gods Commandments, and will not be kept within the bounds and limits which the Law of God doth set them, there can be no hope of their conversion, their estate is desperate, the Prophet must repaire to God, this is *Dignus vindice nodum*.

It is time for thee Lord to put to thine hand, for they have destroyed thy Lawes.

Judgment doth never go forth.

1. Some understand this of the impurity of those wicked men, that God doth see their violence, and how his Law is broken, and yet he keepeth in his judgment, and doth not punish the transgressours, which maketh them to sin boldly; for because sentence is not speedily executed against the wicked, the heart of the children of men is wholly set in them to do evil.

In which sense the Prophet doth chalenge God of remissnesse in execution of his judgment; and quickeneth him by this complaint.

2. Others do understand these words of the corruption of all judicial authority amongst them; for where the Law God of faileth, and is not regarded, there can be no seat of Justice; no man can expect that judgment should come from thence: *exspectavi iudicium & ecce clamor*, there is the stool of wickednesse.

And that sense doth best agree with this place and the coherence of the Text: For where Religion is despised, the courts of Justice must needs be corrupt. Justice is either turned into wormwood if the Judge be incensed and carrie a spleen; for if the Judge be servile and live in fear of some great power, he must take his directions from them, & he must decree as he is commanded.

Or if he be covetous, justice is a prize, then winne it, and
incasa it. Or.

Or if he be partiall; as the parties are befriended, so the cause is ended.

So that judgment that is upright and uncorrupted judgment, never goeth out; and so the best causes speed worst.

You see here was great cause of complaint; when there was neither Religion nor Justice left in that land. It followeth,

The wicked doth compass about the righteous; so David complained, *The wicked walk on every side.* And again, *Be not far from me, for trouble is neare; for there is none to help.* Psal. 11. 8. Psal. 22.

He complaineth of the ungodly, and calleth them Bulls, and Lyons; strong Bulls; ravening and roaring Lyons.

Dogges have compassed me.

Where the law of God is neglected, authority and power degenerateth into oppression and tyranny; men lay aside humanity, and are transformed into brute beasts that have no understanding. Vers. 16.

There is nothing more dangerous then to be an honest man; and one that feareth God and maketh conscience of his wayes, amongst the wicked; *They came about me like bees.*

As the Sodomites came about Lot; and they cry, down with them down with them; and let them never rise againe. The Prophet Isay describeth it well,

And judgment is turned away backward; and justice standeth a farre off; for truth is fallen in the streets; and equity cannot enter. Isa. 59. 14.

For a truth faileth; and he that departeth from evil, maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment. Vers. 15.

Christ told us long ago in his disciples; *If you were of the world, the world would love you; for the world loves all her own, but because you are not of the world; how I have chosen you out of the world, therefore the world hateth you.*

You see how they compass about the just men in whom any Religion appears or any care of a good conscience, or any fire of holy zeal; the wicked come about such to quench this fire, and beset such round about that they may not escape them.

Gen. 19. 9 Let *Lot* say to the *Sodomites*, I pray you brethren do not so wickedly, they will presse upon him, and threaten him. Now will we deal worse with thee then with them; then they pressed to break the door.

Therefore wrong judgment proceedeth.]

Because things are carried by the licentious and unbridled will of power, without Religion or conscience of Equity, therefore there is wrong judgment. I understand the Prophet thus;

That private injuries and oppressions between man and man were frequent, and the wicked used all means to molest the just; and when they did sue for remedy to the courts of Justice, they were also so corrupt, and did so favour the cause of the wicked, that there they had wrong judgment.

The Judges and Magistrates that should execute the judgments of God upon the wicked, and should deliver the oppressed out of the hands of the oppressour, they were guilty.

1. Of favouring and animating and abetting the wicked in their ungodliness which they should have punished, for which also they were ordained.

2. Of unjust judgment, punishing where they should spare, and oppressing whom they should defend.

Here was a corrupt common-wealth, and this was the grief of the Prophet, and he had no remedy but to put the scrole of their sins and to spread it before the Lord; and in the behalf of the oppressed to appeal from the courts of men to the tribunal of God.

The words thus opened, and the sense cleared, let us consider this text

- 1. In the totall summe: it is a verie serious complaint of the Prophet to God.
- 2. In the particulars of which he complaineth.

He complaineth of two things.

- 1. Of the corruption of the State of the common-wealth of the Jewes.
- 3. Of Gods declaring the same corruption to him.

The

The corruption is exprest in three things.

1. In the Conversation.
2. In the Religion.
3. In the Justice of that Nation.

1. In the totall: the Prophet doth complain to God seriously, and out of a greived heart of the people.

Complaint is a part of Prayer.

Doctr.

Prayer is a pouring forth of the heart to God, wherein we prostrate all our desires to God, and crave his help.

Sometimes we call to remembrance the mercies of God, and summe up his benefits, which though it be joynd with prayer, and doth passe under the name of prayer, yet is it rather a speciall and distinct part of Gods worship in it self, then properly any member or part of prayer.

Sometimes we begge of God supply of our wants, and that we call *Petition*.

Sometimes we plead the cause of our brethten and begge for them that is *Intercession*.

Sometimes we pray against judgment and sin, and that is *Deprecation*.

Sometimes we have cause to complain to God of the sins and transgressions of our brethren, when either the honour of God, or the peace of brethiren is violated: so here; this is *Imprecation*.

For when we see that the outward means of reclaiming men from giving offence to God, to the Church and to Christian Religion, do not work effectually to reforme them; yet we must not forsake the cause of God so, but make our complaint unto him, and put the matter into his hand.

Thus when there was a councel held against the Apostles, and therein consultation for the quenching of the light of the Gospel then beginning to shine more clearly, Peter and John went aside from the councel, dismissed with a straight and severe charge to speak no more in that name.

They came to their brethren and informed them of these things; and They lifted up their voice to God with one accord.

In that prayer they complain of their enemies. 1. For that which

which they had done already: *For of a truth against thy holy child Jesus whom thou hast anointed, both Herod, and Pontius Pilate, and the Gentiles were gathered together.*

2. For that which they meant to do.

And now Lord behold their threatenings.

This also is twice included in the Lords Prayer; for when we desire that the Kingdome of God may come, we do complain of the enemies of that Kingdome, and desire God to arise and scatter them, and defeat all their designs against the same.

And when we pray not to be led into temptation, but to be delivered from evils, we do secretly complain of all those evils which Satan and his wicked instruments do plot against the body of the Church, or any particular members thereof.

1. The reason is because vengeance belongeth to God, and we must remember of what spirit we are, and must not take the quarrel of God into our hands, but leave it to God to see and require.

2. Because the times and seasons are only in his power, and we must leave it to his wise Justice to take the fit time for the conversion or confusion of his enemies, in the mean time resting our selves on his sure Protection and faithful care of us.

3. Because we may have enemies for the present, who may come to a sight and sense of their sins, and may by our complaint of them to God, receive his saving mercy to reconcile them to the Church, as he did *Saul* at the Prayer of Saint *Stephen*, who shortly after became an Apostle, and proved a chosen Instrument of Gods Glory.

4. We must complain of these things to declare our zeal of Gods Glory, and our holy impatience to see his Commandments despised of men.

5. To shew our charity to our brethren, who do suffer by this cruel and wicked world, whose estates we pity, and we go to God as a common father to us all, to take the matter into his own hands.

From whence we conclude that it ever ought to be a part of our Prayer, to call upon the name of God by way of complaint of the iniquity of the times in which we do live, that God may give an end to it, and that it may not prevail against his Church,
least

least the enemies thereof do grow too proud.

This manner of complaining and calling upon God for Justice against the ungodly doth not die with us here; the separated souls parted from earth, and from their bodies do retain it.

I saw under the Altar the souls of them that were slain for the Word of God, and for the Testimony which they held. Rev 6.9.

And they cryed with a loud voice, saying, how long O Lord, and holy and true, dost thou not judg and avenge our blood on them that dwell on the earth, Vctf. 10.

This doctrine yieldeth this fruit of application to our profit.

1. If we ought to complain to God of the wickednesse of our brethren, when they do grow incorrigible, it is a fair warning to us to walk warily and with a good conscience before God and man; and that in two respects.

1. That we do not offend our brethren by any means, least we give them occasion to complain to God of us. It is a dangerous thing to give occasion of offence to any of those little ones that trust in God, and wo be to them that give the offence.

It is the praise of *Zachary and Elizabeth*: that they were Luc. 1.6.

ἀμειψτοι.
The Apostle doth require this of the Philippians *ἰνα γίνωθε ἀμειψτοι καὶ ἀκίρῃται.* *Sine querela, sine cornibus,* *ὁφ μύρομαι* Phil. 2.16
Conqueror.

You shall find it a great contentment in your heart, and peace in your bones all your life through, but especially upon your death-bed, when you can comfort your selves with this, that your brethren with whom you have lived, have had no cause to complain of you. But it will be an ornament to your memory, and a second life to your good name when you are departed hence.

Let no man neglect the complaints of his brethren, especially of Gods Ministers; for where they be just they have swift passage and easie admittance, and most gracious auditors.

2. That we do not so defile our selves with our sinnes, that we may complain, and God will not heare us: for there be many more that complain and are not heard, then of those that

plain and have audience and redresse. For this is much more anger, then holy zeal.

They had need be very innocent that complain of others.
Turpe est auctoribus culpa redarguit ipsum.

1. This teacheth us by all means to seek the Reformation one of another; for if by our good counsell, or by our good example, or by brotherly reproofes, or by the mediation of friends, or by the sharp coercion of the Laws, we cannot destroy sinne in them; yet we must not give them over, we must complain to God of them, and leave them to his justice.

2. Let us now review the particulars of the Prophets complaint.

1. Of the corruption of the state of the common-wealth of the Jews, and therein,

1. Of their corrupt conversation, generally exprest in these words

Greivance, Spoiling, Violence, Strife, and Contention; all of them against the Law of the second Table, Thou shalt love thy neighbour as thy self.

Doctr.

The sin of uncharitablenesse corrupteth a common-wealth, and maketh all the faithfull servants of God complain; it is a crying sin; observe the Prophets words;

1. *Greivance*: If you do any thing, or say any thing whereby you do greive our brother and alienate his affection from us.

2. *Spoiling*: If we by any means hurt him in his maintenance, either by taking from him that which he doth possesse, or by preventing him in that which he should possesse, by withholding from him the wages of his labour, or by denying the labourer work whereby he should live, or by undervaluing his labour to make it unsufficient to support him: or by bringing up an evil report of him, or by any alienation of his friends from him.

3. *Violence*: Using strong hand to any of these purposes, which is called sinning with an high hand and a stife neck, abusing power and place to oppression and wrong.

4. *Strife*: Disquieting our brethrens peace.

5. *Furgium*: Provoking them with proud and imperious speeches.

These

These sins corrupt a common-wealth, and overthrow charity, and grieve all such as fear God.

1. Because they impeach the authority and power of God, who hath reserved to himself the dispensation of his own gifts here; for the earth is the Lords, and all that therein is, and he hath given it to the sonnes of men; whatsoever either honour or wealth any man possesseth, which is not of his gift, that is atcheived by unlawfull means, it hath not his blessing, and it is held by intrusion and usurpation.

He hath not put man into the world as he did the people of *Israel* into *Canaan* to be his own carver, and to take what he can get by strength or policy; they had warrant for what they did there, we have a law of restraint to confine us to lawfull wayes and means of living: therefore all such violence as invaderth the goods of our brethren is a wrong to him who openeth his hand and filleth with plenty, and doth not bid us arise kill and eat, and get what we can, no matter how.

2. This uncharitable practice doth destroy society, for seeing God for peace sake, hath made a difference between men on earth, some superiour, others inferiour: some rich, some poor, that there might be a need of one another, to maintaine the state of a common-wealth; all they that ingrosse to their own heap, and do only study themselves and their own houses; they corrupt and destroy that common society which ought to be in the members of the body.

I read that Pope *Adrian* the sixth, a monkish man, demanded once of *John* of *Sarisbury* his country-man what opinion the world had of the Church of *Rome*.

He answered that

The Church of *Rome* which should be a mother, was now become a stepmother, and gathered and got all from her own children.

The Pope replied with a tale.

All the parts of the body did conspire against the stomach, and thought much to labour for that; whereupon they resolved to feed it no longer: but within few dayes, there grew such a generall decay in the state of all the parts of the body, that at last finding their errour, they laboured as before: for

the stomach, and found then that that maintained them all.

The Popes application was, that the Pope is the stomach in the body of the Church; and that though all the members of the body do feed him, yet he gathereth not for himself but for the whole body.

It is true, that the father of a Common-wealth is the stomach, from whence all the body as from the root deriveth sap, and nutriment, and therefore all must labour for him.

But one body must have but one stomach; and therefore when every man shall rob and spoile and swallow up what he can, the body must needs perish.

Again, where that one stomach is good, the body thrives, for that hath not only an appetitive faculty to desire food, and receptive to entertain it, and a retentive to keep it, but a digestive also to distribute it into all the parts of the body.

But if the stomach be appetitive, and rapine, and devour all, as in some disease, *Caninus appetitus*, which is a greedy devourer; or if it be retentive and will part with nothing, but is the hell and grave of all that it receiveth, as in covetousnesse; or if it be defective in the retentive faculty, and cast up all, as in prodigality and waste:

Or if it be ill affected in the digestive faculty, that it feedeth nothing but ill humours, to overthrow the contemperament of the complexions; That is

If it feed the sanguine only, and so maintain all kind of wantonnesse, pride and vanity.

If it feed only tholer, and so support tyranny and violence.

Or if it support only Melancholy, it feedeth sullen and busie projecting wit.

Or if it feed sleame, it sustaineth idlenesse; if it do not nourish the temperament of these humours in the body, it feedeth diseases and destroyeth the body.

Thus was the Common-wealth of the Jewes at this time diseased, and only the choler was fed, which brought forth greivance, spoyling, violence, strife: So riches became the faculties of evil doing, and power was the mother and nurse of violence.

Our lesson therefore is, if we love the state of the Common-wealth

wealth in which we live, and would have the body thrive, of which we are members, we must observe the lawes of Christian charity, and common-justice.

Justitia tuasuum cuique tribuit: charitas tuam tuum, we must do all men right and know our own from another mans, and we must distribute to the necessities of our brethren, that there be no complaining in our streets; the elder must labour by good counsell and good examples to support the younger: the younger by their strength and labour to give subvention and help to the elder; each to know their own, and to think nothing theirs which is not lawfully gotten.

Let us remember the severe prohibition of the Law, which not only bindeth our hearts and affections, saying; *Thou shalt not steal, nec actu, nec affectu*, neither in act nor in desire; but it restraineth our very first thoughts and motions of the minde: *Thou shalt not covet any that is thy neighbours.*

Let us remember how much violence and spoyling, and grievance and strife displeaseth God, and let our brother dwell in peace by us; let us not so much as look upon our brethren with an evil eye to envy their thriving, or with a covetous desire to enrich our selves with their spoiles

We see the danger of this Common-wealth of the Jewes because of their oppression, and we see the remedy here used to complain thereof to God; therefore if we with Solomon, *Turne and consider all the oppressions that are wrought under the Sun, and behold the tears of the oppressed, and none comforteth them, and the strength is of the hand that oppresseth them, and none comforteth them;* Eccles. 4.

I know no remedy that we have but our prayer to God; for he only is the refuge of the afflicted.

If the Minister complain that he cannot be entertained to execute the Priests office without Simoniacall contracts, or being in the execution of the same, cannot keep the tythes and profits of his place from spoile and depredation.

If the Souldier complain that in time of peace, he is despised;

If the Merchant be hindred in his commerce; the husband-
man over-racked in his rent, the labourer either not found
work,

work, or not payed their wages.

If the common man be exhausted by impositions, and exactions, and the rich man milked by borrowings.

Whilest the most idle and unprofitable mothes of the commonwealth, and the rust of peace doth devour all, and build their nests on high full of the spoiles of their brethren;

These things tells us, *that they that are dead in the Lord are happy*, as Solomon saith; *they hear not the voice of the oppressor, and they shall not see the evil which this crying sin shall bring upon the living*: For you shall see that God heareth the complaints of his holy ones and visiteth the land that transgresseth in these things.

The corruption of Religion, even the contempt thereof, is complained of: *The Law of God slacked, weakened, despised.*

Doctr. It is a diseased and a desperate state where Religion is contemned, and where the Law of God is not cared for.

Reason. 1. The cause is, because we hold nothing temporall in this life, by any other right then upon condition of our obedience to the Law and Will of God.

Isa. 1. 19. *If thou consent and obey, thou shalt eat the good things of the land.*

Verf. 20. *But if ye refuse and rebell, ye shall be devoured with the sword.*

Deut. 5. 2. *Moses repeating the Law of the ten Commandments to the people, calleth it the Covenant which the Lord made with them in Horeb, and the conditions of the Covenant were these,*

Verf. 32. *Ye shall observe to do therefore as the Lord your God hath commanded you, you shall not turne aside to the right hand, nor to the left;*

Verf. 33. *You shall walk in all the wayes which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your dayes in the land which ye shall possesse.*

The very introduction into the Law: *I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage; sheweth why God delivereth us from the hands of our enemies, that we may serve him, and that we may thrive and prosper in his service.*

Therefore, where the Law is slacked; and Religion set at nought, the despisers thereof have no lawfull interest in any thing that they possesse: but are intruders and usurpers and such as encroach upon Gods rights without any plea of right; they are

are robbers of the just to whom the earth is given, and with whom only the Covenant of God is made.

The Psalmist sayeth: *Blessed are the undefiled in the way, who walk in the way of the Lord.* The idle speculations of secular wise men, and the corrupt affections of carnall men, have sought felicity in other wayes, but have not found it. The way of Religion, and keeping the Law of God, never failed any man; for though the faithfull man be not justified by his obedience and keeping of the Law, yet the faith of the man is so justified, as St. James saith, *Shew me thy faith by thy works.*

The way of temporal fulnesse hath mis led many, and corrupted the very Jews, of Gods people; for why did they oppress and spoyle, and greive, and contend with their brethren, but to mend their own heap? and riches are not but for use.

By riches they might have their hearts desire in any thing here below, they might buy it out.

Every one observeth the way of his time; if he see that there bee no way of rising or thriving in the world, but by such a mediation, the whole addresse is that way, and that means is wholly studied.

If a man see that there is nothing to be had without mony, for mony any thing, then mony is his whole study: *quærenda pecunia primum.*

And sure if men did see that nothing but vertue and Religion and the fear of God did preferre men, and sufficient worth for the place that they seek, men would study vertue and honesty, and all those parts which might make them worthy of what they seek.

But it is no matter, let the men of this world share amongst them things temporall, and let them break and slack the Law of God to humour the present times, as those Jewes at this time did of whom the Prophet doth complain; *I will give them sance to their meat:* For three things well considered will call us away from these temporall desires, and make us despise the world.

1. Though one man had all that this world affordeth delightful, yet all this could not satisfie his unbounded desire, he could not take use of it all, he should have but the beholding of some.

some of it with his eye, and that the least part of the whole.

2. All these things could not give rest and peace to the conscience, or heal the diseased soul, or comfort at the dying hour: they cannot stand in the gap to turn away the judgement of God, they cannot so much as cure the head-ach, or the tooth-ach, or any disease of the body.

When our sins be ripe and ready for the gathering, all the wealth of the world cannot keep out the sickle of vengeance.

3. None of all this sublunary happinesse can extend it selfe to eternity; we brought it not with us, and we must leave it behind us, and as *Zophar* said,

Job 20. 15 He that hath swallowed down riches shall vomit them up again; God shall cast them out of his belly.

Neither do all men tarry till they die to lay down these things; we have heard with our ears, and seen in our owne times, how some have outlived great honours, and seen them conferred upon others: we have seen great esteemed rich men break, and their Poverty come upon them like an armed man.

On the contrary, the man that keepeth the Law of God with his whole heart, and doth his best to walk conscionably before God and man, that man hath three benefits, which would encourage any man to embrace the law of God with obedience, and they are the three things in this life, most of all to be desired

- 1. Safety from evils.
- 2. Comfort within himselfe.
- 3. Estimation abroad.

I. Safety.

The greatest danger that the just man feareth in this life is the wrath of God; for all other evils be the exercise of his vertue; that evil of Gods displeasure is the wound of the soul, for there is no peace where God is angry, but only the terrour of the Lord. From this, he that keepeth the law of God is safe; for he knoweth that whom God loveth once, he loveth for ever, and the grace of Election cannot be lost.

He may chasten such with the rods of men, but his mercy he cannot utterly take away; for the foundation of the Lord is seal-

ed with this seale, the Lord knoweth who are his.

Whom he knoweth he electeth, he predestinates, he calleth, he justifieth, he sanctifieth, he glorifieth. They cannot sinne unto death.

He will cover them under his wings, and they shall be safe under his feathers.

2. Comfort within himselfe.

This cometh from a pure fountain of grace, *the Spirit of God witnessing to our Spirit that we are the Sons of God,* and then the answer of a good conscience to that Spirit, which hath this effect, that the more we do see and feele the failing of all our temporal comforts, the more we cleave to God, and seek our comfort in him.

3. Estimation abroad.

1. They are deare to God, who loveth them, and declareth them heyres of his promises.

2. They are deare to the Sonne of God, he bought them with a price, and he thought it well bestowed on them, he gave them his word in the Holy Ghost to abide with them for ever, and he is gone to prepare a place for them.

3. They are deare to the Angels of God, they pitch their tents about them living, and minister unto them, and when they dy they carry their souls into *Abrahams* bosome.

4. They are deare to their mother the Church of God, who saith to them as *Solomons* mother, *What my sonne? What the issue of my wombe? What the same of my womb?* And she is ready to tender her children to God, saying, *Loe here am I and the children which thou hast given me.*

Prov. 31.2

5. They that live in the obedience of the law of God have the testimony of the wicked, for they cannot complain of them: if they do them wrong, they suffer it without seeking revenge: if they need the help of the godly, they give it them without respect of Persons; if they be sick, the faithful pray for them; if they do evil, they reprove them friendly; And when they die, they will rather cast the care of their estates and children upon such as fear God, then upon other men whom they have loved more for their similitude of manners.

And note this, they that walk severely in the obedience of
G
Gods

Gods law, are at the most taxed but for hypocrisie, which sheweth that even the world cannot blame them, if they be sincere, and truly and really answerable to their outward Profession.

To all this we may adde as the full comfort of all, *that Godliness hath the promises of this life and the life to come.*

1. Of this life, we hold that which we possesse in a good right, by our obedience to the law of God, and we have Gods word and promise for it, that nothing shall be taken from us, of that we do enjoy here but for our greater good.

2. Of the life to come, that is double.

- 1. Here, { In our good name.
- { In our Posterity a sure house.
- 2. Hereafter, in glory, fulnesse of joy.

I do not doubt but God hath wrought that sad effect, by the plentiful Ministry of his Word in our Church, that he hath many holy soules here amongst us, which hold the Commandments of God more dear then all that they possesse, or that the world hath to give them; and for their sakes God is merciful to our land, and gives us that peace & plenty which many of our neighbour Churches do want.

And if God should shut up these in the chambers of death, the candle of the wicked would be soon put out.

But we cannot but see that Papists do grow both more and more bold then they have been; whence they have their encouragement, God best knoweth.

We see that Schismatics and Separatists are increased, and much of the knowledge that is gotten turneth into swelling and pride, and contention.

We see that the Sabbath of God is most neglected, even of those that owe God most service, for the abundance of things temporal; we see that profit, and pleasure, and company, and custome of sinning, hath brought the law of God into contempt, with such as are prophane.

Let such see and consider how God dealt with his own People in such a wise, as the next part of this chapter sheweth, and let them feare.

For us, let us know that in keeping of the Law of God there is great reward, and let us learne to love this law, and put our whole

whole strength to the keeping of it, that we may live. And this

1. In sincerity, not with eye-service to be seen of men against hypocrites.

2. In zeal and fervency of spirit, his word in our hearts must be as a burning fire, against cold and perfunctious Profession, *Ier. 10. 9.* which is the general disease of Professors.

3. With perseverance to the end without any intermission or cessation against Apostasy & back-sliding; even as our greater example did, who was obedient to the death, even he bowed down his head and gave up the Ghost. This, and nothing else doth make this life peace, and the next life glory: This is the old and good way, walk in it, and you shall find rest for your souls.

3. The corruption of Justice is another of the Prophets complaints.

Doctr. Corruption of Justice is a dangerous signe of a drooping Common-wealth.

The Magistrate sitteth in the place of God, and he is the common father of the People, and God hath put his own sword into his hand, and commanded him to judge justly between man and man. *1. Real.*

If either there be no Magistrate, as when there was no King in *Israel*, the People did what seemed good in their own eyes. Then every man is his owne judge, and the stronger prevails against the weaker.

Or if the Magistrate be corrupt there goeth forth wrong judgment, & good causes have unequal hearings, and right taketh no place. *Solon* in the Athenian, and *Lycurgus* in the Lacedemonian Common-wealth, got them honour in the books of time for their Justice, and *Heraclitus* reporteth, that amongst the *Medes*, when they yet had no King, *Deiaces* being but a private man, by promising contentions between man and man justly and equally, got that reputation amongst the People, that in short time all the causes of the countrey were referred to his hearing, which got him such a name of doing justice, that when they found it necessary to put themselves under the Government of a King; they found no man so fit to invest in that honour as *Deiaces*, and they with one consent chose him to be their King. *Clio.*

Prov. 16. And Solomon saith, *The Throne is established by righteousness.*

Therefore where justice faileth, Gods Ordinance is made an instrument of cruelty, and the Kings Throne is set on a slippery place, as we find it exemplified in this Kingdom of the Jews, whereof Zephaniab complaineth, *Her Princes within her are*

Zeph. 3. 3. *roaring Lyons, her Judges are evening Wolves.*

And Micab. *They build up Sion with blood, and Jerusalem with iniquity.*

Verse 12. *The Heads thereof Judge for reward.*

Therefore shall Sion for your sakes be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of the forest.

For God cannot long endure that his sword shall be drawn against his People: and that his gods (for he giveth Judges his own title) should become Lyons, and bears, and bulls, and wolves, and devils, amongst the sheep of his pasture.

He did the Government then a great honour, who bore in his shield the picture of Justice, having in one hand the sword; in the other the scales, with this word.

Dum illa evincam.

But when *Tribunalia* may be called *Tributalia*, where Judgment is given according to the gifts and rewards that are given, or where corrupt affection serveth its own turn any way from the way of Justice.

God seeth it, and is angry that there is no judgment, & *qui videt requiret.*

2. Corruption of Justice is a signe of a drooping Commonwealth, because it not only is contrary to Religion, and the written Law of God, but it is contrary to the Law of God written in the heart of man.

For as *Lactant.* saith well.

Devin. In. *Radix Justitia & omne fundamentum, aequitatis est illud, videri facias illi quod pari nolis.* This Counsel is good.

Transfer in alterius personam quod de te sentis; & in tuam quod de altero judicas.

And if this law of nature must bind all men to do Justice one to another, much more must it oblige those to whom the office

of administration of justice is committed, let them make it their own care, and so do wrong judgement shall go forth.

For this same *Jus naturale* is the fountain of all justice, which Religion hath to enlighten; that God having planted true Religion in his Church, the Prophet saith, *He taketh for judgement.*

The proper application of this text, is to the Magistrate, to admonish him to execute the judgements of God justly, that neither the People may have cause to complain of wrong; but may know where to have right done; neither the Prophets of God may have cause to awake the justice of God against those that mangle the sword of justice charily or partially; or any way corruptly.

But I have none such in this audience to admonish, and therefore I omit that exhortation as unproper for this hearing.

For us, if we hear the cry and complaint of our bretheren, or feel the smart of oppression in our selves, we see the danger of it to the State in which we live, threatening it with ruine, and it ought to stirre us up as the Apostle doth admonish, to pray to God for his help.

Exhort therefore that first of all Supplications, Prayers, Intercessions, and giving of thanks be made for all men.

2. For Kings, and all that are in authority; that we may lead a quiet and peaceable life in all godlinesse and honesty.

3. For this is good and acceptable in the sight of God our Saviour.

Insurrection against the Magistrate, and deposition of Kings, and violence offered to their Persons even unto death, is a Presbyterian doctrine. *Buchanan* the Scottish Chronicler our Kings first Schoolmaster in his book *de jure regni*, was the first broacher hereof; who maketh Kings to derive their authority from the People, and giveth power to the People to take away the same if he govern not justly.

Against this we have Gods own word, saying, *Touch not mine annointed*, where he calleth Kings his annointed by a special title, not given to any other Persons, but such as exercise regal Authority all the Scripture through; And if they may not be touched, much lesse may they be deposed or their Persons violated.

And this title is not only given to David but to Cyrus. Thus saith

Isay 43. 1. *saith the Lord, as Cyrus, mine anointed, For so I have said,*
 Lib. 5. *Inde illis potestas unde Spiritus. For so the Apostle, The power*

and that, being ordained of God. Therefore the Presbytery and Papacy like *Herod and Pilate*, are friends to do a shrewd turn; when they both put power on the People to fight themselves against Kings that do not execute judgement.

The Apostle is a better guide, he bids pray for them; and if you consider what Kings then reigned, you will say there could not be worse.

I must therefore with the Apostle admonish, let every soul submit it selfe; Let no man, let not a confederacie of men seditiously and maliciously advance themselves against the Lords anointed: hand off, offer him no violence; use not the tongue to curse him: use not the pen against him to libel him: Curle him not in thy heart; touch him no noxious and offensive way: and if subordinate Magistrates do let wrong judgement proceed, appeal from them to him that sitteth on the Throne of Iustice, who doth drive away all evil with his eye.

If he will not do thee right, go in the Prophet *Habakkuk's* way, wrastle with God by thy prayers, and make thy complaint to him. *He heareth the complaint of the poor.*

Vid. sup. 2. He complaineth and chideth with God for shewing him
 p. 36. all this iniquity and violence. From whence we are taught,

Doctr. It is lawful in our Prayers to expostulate and contest with God.

Habakkuk goeth farre in this you have heard. *Jerome* saith,
Nullos Prophetarum ausus est, tam audaci voce Deum provocare.

Yet we shall find that others have gone very farre this way, *David* for one.

Psal 22. 1. *My God, my God, why hast thou forsaken me? why art thou so farre from helping me, and from the words of my vanities?*

O my God, I cry in the day, but thou hearest me not; and in the night season I am not silent. And he professeth it.

Psal. 42. 9. *I will say unto God, My rock, why hast thou forgotten me? why go I mourning, because of the oppression of the enemy?*

David is very frequent in these expostulations; so is holy *Job*, so is *Jeremias*, and both these are very much overcome in passion,
 and

and therefore examples rather of weakness, which we must decline, then rules of direction to imitate.

St. Paul doth give us good warrant for this wrestling with God: it is his very phrase: *When I as yet was in prison for the Lord Jesus Christ's sake, and for the dear name of the Spirit, I then ye strive together with me in your prayers to God.* He useth a word that signifieth such striving as is in trying of mastery, who shall have the best. Rom. 15. 30.

And Jacob is a type hereof who wrestled with the Angel till the break of the day: and though he got a lameness by striving with his over-march, yet would he not let him go till he had gotten a blessing.

Representing the fervent petitioners that come to God in the name of Christ, as the woman of Canaan did for her daughter, neither the Disciples nor Christ could make her turne aside or desistent.

But here is a *Quere*: for the Apostle doth say, *Quere. art thou that repliest against God?* When once God hath declared himself in any thing, how dare we call him to account, and aske him a reason for any thing he doth? Rom. 9. 20.

And again the Prophet *Isay* saith, *Woe unto him that strive with his Maker.* Isa. 45. 9.

Further, is it not contrarie to that petition in the Lords Prayer? *Fiat voluntas tua*: For doth not the Prophet declare here a dislike of that which God did, as seeming so with it had been otherwise, when he asketh, *why dost thou shew me iniquity, and make me to behold violence?*

The best way to clear this doubt, is to behold this passion in some chosen servant of God, and see what he makes of it; we will take *David* for our example, and let us hear him first complaining, and then answering for himself, his complainer is passionate. Sol.

Will the Lord cast off for ever? and will hee be favourable no more? Psal. 77. 7.

Is his mercy clean gone for ever? doth his promise fail for evermore? Verf. 8.

Is God forgotten to be gracious? hath he in anger shut up his tender mercies? Verf. 9.

He

He recovereth himself, saying,
 text. 10. *And I said, this is mine infirmity: but I will remember the years of the right hand of the most high.*

Surely there be infirmities in the Saints of God, and this exhortation with God is an effect of infirmity: Yet shall you see that this doth no way weaken the doctrine before delivered, that it is lawfull to exhortate with God in our prayers.

The infirmities of Gods servants are of two sorts: 1. Natural: 2. Sinfull.

We must so distinguish, for when Christ took our nature into the unity of his person; with it he took upon him all our infirmities, but not our sinfull ones. For he was like man in all things but sin.

Three especially are noted in the story of the Gospel; that is to say,

Sorrow: Fear: Anger:

1. *Sorrow*, for he wept and mourned.

2. *Fear*, for he was heard in that he feared.

3. *Anger*, for he did often chide, and reprove.

These affections be naturall, and so long as they be affectioning they are without blame when they exubrate: and grow into perturbations, then they are faulty. For there is *moderatio*, which is the inclination: and there is *inmoderatio* which is the inflammation of nature.

God who in creation gave these affections to nature, hath not decayed us the use of them; yet he hath ordained them as excellent helps for his work of grace in us.

Therefore we find fear mingled with faith to keep it from swelling into presumption; that fear is not a sin in the Ecc. as some weak consciences ignorantly mistake it: but it is *Caridati*, the whetstone of faith to give it the more edge.

As in that complaint of David. *My God, my God, why hast thou forsaken me?* Where the first part of that complaint is *My God, my God*, the voice of faith. *My God, my God*: the second is *why hast thou forsaken me?* the voice of fear, *why hast thou forsaken me?* and we say, fear is a good keeper, it makes us lay so much the faster hold on God by faith: Yet it is a warning to us to avoid any thing that may do us hurt.

The

The wise-man feareth and departeth from evill.

Sometimes we find fear mingled with joy; as for example;

Pro. 14. 16

When the Lord brought again the captivity of Sion, we were like them that dream. Ps. 116. 1.

They were overcome with joy for their deliverance and restitution, and yet they felt withall a fear, that it was too good to be true, and doubted that it was but a dream.

We do not receive any good newes but before the hearing of it we fear; the Angel that appeared to *Zecharie* the Priest found him afraid. Luk. 1. 13.

The Angel that came to the Virgin *Mary* found her afraid; so did he that brought the newes of the birth of Christ to the shepheards: for all men know that we have no cause to expect any newes from heaven, wee are so evill and finfull.

And although the comforts of God do remove that fear for a time, yet God would not have it quite extinguished in us: for the Prophet biddeth us, *Serve the Lord with fear, and rejoice with trembling.* And the Apostle doth bid us too, *work out our salvation with fear and trembling.* Psal. 2. 11.

Sometimes greif is mingled with faith, as in the poor man in the Gospel of whom Christ said, *Dost thou beleave?* he answered first with his tears, then with his words saying; *Lord, I beleave, help thou my unbeleeve.*

So in the Publicane beating his breast, and saying; *Lord, be mercifull to me a sinner.*

Sometimes indignation is mingled with faith, as in all the imprecations of the Prophet, which as they are Prophecies and so proceed from the Spirit of God: so are they passions in these holy men, and are vented with that indignation, of which the Prophet saith, *Be angry and sin not:* and which the same Prophet justifieth, *Shall not I hate them O Lord which hate thee?*

And this holy indignation you see in the very separate soules.

They cry with a loud voice, how long Lord dost thou not judge and avenge our blood on them that dwell on the earth? Tanzen animis caelestibus irae! Rcv. 6. 10.

To come now to the point in question.

H

This

This zeal of the Prophet is not a dislike of, or an opposition to the will of God, by way of contradiction; but a dislike of the thing done according to the expresse will of God, wherein the Prophet doth not offend.

The example of our Saviour Christ is full, and giveth testimony to this truth: for coming of purpose to lay down his life for his Church, and knowing it to be his Fathers will that he should so do; yet in the garden he three times prayed; *that if it were possible that cup might passe from him*; he did not resist the Will of God, for to that he submitted himself; but he disliked that which he was to suffer according to that Will:

The reason is, because it was evil and a punishment, and he who taught us to pray; *libera nos a malo*, *Deliver us from evil*, did so himself.

So though he knew the Will of God to be peremptorie for the destruction of *Jerusalem* and the rejection of the Jewes, he sorrowed and wept for the same: which shewed his dislike of the thing decreed, though he approved the decree it self and resisted it not.

Sorrow is a griefe taken by a naturall dislike of that for which we greive.

When our parents, wives, children, or freinds die, we greive; the Apostle doth not forbid that affection, he limiteth and regulateth it; he would not have us sorrow as men without hope.

And when he took on him our naturall infirmities and afflictions, he did not so undertake them to remove them from us, or to extinguish them in us, but to correct and temper them. As *S^t. Cyrill* saith: *ut sic natura nostra reformaretur ad melius*, that so our nature might be bettered.

In this very example in my Text of the Prophets dislike that God should shew him this iniquity and violence of the Jewes, which was a greif and a burthen to him to see; remember what is said of *Lot* by *S^t. Peter*.

2. Pet. 2. 8: *For that righteous man dwelling among them, vexed his righteous soul from day to day with their unlawful deeds.*

Here was not only an holy greif for, but an holy indignation against the sight of these things which God shewed him, and that in the righteous soul of a righteous man.

I conclude this point as before with *David's* words, I deny not that this was the Prophets infirmities; I deny it to be his iniquity, it was no sin in him. And I again urge my former point of Doctrine, it is lawfull for the holy servants of God to expostulate and contest with God in their prayers.

1. Because hereby we declare our dislike of those things against which we contest, as here the Prophet sheweth that it is to him very hateful and offensive to behold the sins of the people, which both corrupt and endanger the state of the Commonwealth. 1. *Reas.*

So when the Prophet complaineth often of Gods long-suffering toward the wicked, he sheweth it to be an offence to the children of God, that the enemies of God should be so long forborne.

And when he awaketh God, *up Lord why sleepest thou*, and stirreth him to revenge of his own cause, therein he declareth his zeal of the glory of God, of which he must be careful especially.

2. This publique expostulation used in this case to awake the justice of God against the wicked, doth seem to terrifie the ungodly from their wicked wayes; for when they see that they that fear God, and walk before him, and with him, are up in armes against them, and bandie their imprecations against them, they cannot but see their estates in great danger. 2. *Reas.*

3. This expostulation of the just doth declare that their yeilding to the Will of God in these things which they do without offence to Gods dislike, is not out of naturall principles and reasons incident to humanity, but from a supernaturall dedication and yeilding of themselves to the transcendent Will of God, whereby they do approve even what they do dislike, because they find the Will of God that way. 3. *Reas.*

The profit which we may make of this point is,

1. To teach us zeal in the cause of God; for there is no life in the service that we performe to God without zeal; there is not only the Spirit of God required in us, but fervency of the Spirit by the Apostle; and that the same Apostle calleth the Spirit dwelling in us plentifully, and in another place: *The Spirit sanctifying us throughout.*

This giving our bow the full bent, that it may have the full strength

strength, and this to be drawn home, when we send our prayers up to heaven that they may reach the mark, this is *So run that ye may obtaine*: It is called striving to the mark;

Zeal only used in matters of forme and ceremonie, and in outward things, makes us like *Agrippa* almost Christians; but zeal against the evil life and crying sins of the time is discreet and necessary; for these do hack and hew the bough we stand upon, these under-dig the ground we walk upon.

These put it to an if: *Si filius dei es*, if thou be the Son of God. Let them that love-righteousnesse and peace be troubled at these things, and quench this common fire first, that is the Apostles method.

For having taught the doctrine of the Sacrament of the Lords Supper, and of holy preparation to the communicants, he concludeth,

3 Cor. 11. *And the rest will I set in order when I come, διατάξω.* First
34. he directed them in the prayers of piety; he reserveth the *τάξις* the order till his coming to them, shewing that he had Apostolicall power for that; but that must be done after this.

In Religion, that is now the double complaint;

- 1. Of want of zeal where it most should be.
- 2. Of inordinate zeal in other things.

The want of zeal in many Professours of Religion, is such as that both Poperie, and Anabaptistrie, and other schismaticall and sectarious professors are suffered to grow up together with the profession of the Gospel, which could not be if we had zeal proportionable to our knowledge: such as was in *David*. *All false wayes I utterly abhorre.*

We see also great corruptions in manners which holy zeal might soon eat out, and without which Religion may bring us to Church, and to the Font, and to the Lords Table, and may rank us with outward professors: but till we grow to such an hatred of sin, as the very patience and forbearance of God toward those that do abominably, and will not be reformed, doth disquiet and grieve us, and make us complain, we fail and come short of duty to God.

2. Another complaint of the Church, is of inordinate zeal. Which is,

a. Either

1. Either in Persons without a lawful calling, seeking to reform things amisse.

2. Or in respect of the things; when men carryed with the strong current of opinion, find fault where no fault is, or make the fault greater then it is.

3. Or in respect of times, when men prevent the time, and exasperate the judgments of God, and provoke his justice against their brethren, before they have done all that can be done by the spirit of meeknesse.

4. Or in respect of time when they expresse their zeale. First, against those things that may with least hurt to the Church be forboren, till more concerning affairs of the Church be advisedly thought upon.

5. Or in respect of the measure of zeal, if it be more or lesse then the cause of God requireth.

6. In respect of the mixture of it, if it be commed with any of our own corrupt and furious perturbations.

2. Seeing therefore we may make so bold with God as the Prophet here doth; we are to be taught that God is so slow in the execution of his judgments, even upon them that do ill, that till he find that his patience is a burthen to his Church, and till he be even chidden to it by his faithful ones, he cannot strike.

Wherefore we must both stirre up our selves and our brethren to a serious consideration of this goodnesse of God, and that which the Apostle doth call *The riches of his patience*, that we despise it not, that we spend not such riches unthriftilly, but bestow it upon our repentance, and making our peace with God.

3. Seeing we may thus call God to account, as the Prophet here doth, and chide his remissenesse, let us not take it ill at the hands of God if he chide us for our sins, which do well deserve it, and he contest with us for our neglect of our duties, either to him or our brethren.

4. Seeing we have so good warrant for it, when we see any unremedied evils which do threaten ruine to our Church or Common-wealth, which perchance the Minister may be forbidden to reprove or to dissuade, such as these in my text. Violence and oppression, corruption of Religion, and corruption of Courts of Justice, which the *Minister in general* terms may reprove, but he
must

must not with *Nathan* say *tu es homo*, thou art the man, to any delinquent in any of these kinds.

This then is the remedy, we may go to God himselfe, and chide with him for it, without any feare of *scandalum magnatum*, and in holy indignation and zeal of Gods glory, laying aside our own corrupt passions, we may call him to account for shewing us and making us to see such things.

And I do not doubt but we shall have as good successe as this Prophet had, as the next section of this chapter doth declare.

Verf. 5. *Behold yee among the heathen, and regard and wonder marvellously: for I will work a work in your days, which you will not believe though it be told you.*

6. *For lo I raise up the Chaldeans that bitter and basty Nation, which shall march through the breadth of the land: to possesse the dwelling places that are not theirs.*

7. *They are terrible and dreadful, their judgement and their dignity shall proceed of themselves.*

8. *Their horses also are swifter then the Leopards, and more fierce then the evening Wolves: and their horsemen shall spread themselves, and their horsemen shall come from farre, they shall fly as the Eagle that hasteth to eat.*

9. *They shall come all for violence, their faces shall run up as the East Wind, and they gather the captivity as the sand.*

10. *And they shall scoffe at the Kings, and the Princes shall be ascorne unto them: they shall deride every strong hold, for they shall heap dust and take it.*

11. *Then shall his mind change, and he shall passe over, and offend, imputing this his power unto his God.*

THESE words are the second section of this chapter, and do contain Gods own answer to the former complaint of the Prophet, wherein God declareth how he will be avenged on his own People, for the oppression and violence which they have used, for the corruption in manners, in religion, and in the administration of Iustice.

Let

Let us begin at the words, and search the will of God revealed Verse 5. therein.

Behold ye among the heathen, and regard, and wonder marvelously]

Here is God himselfe speaking to his sinful people the Iews, and awaking them to behold the anger to come.

Here is first the roaring of the Lion, as in *Amos. The Lord Cap. 1. 2. Will roare from Sion, and utter his voice from Jerusalem.*

This is the thunder: the thunderbolt doth after follow.

1. He biddeth them behold, that is, to take this threatning of Gods judgement, and to spread it before their eyes, and to peruse the sad contents thereof.

2. *Behold ye among the heathen]* He turneth their eyes to the heathen, whom God will now make their sharp schoolmasters to instruct them; for seeing they will learn nothing by the ministry of his Prophets, whom he hath sent to them to chide them, and guide them; and seeing they are not moved with the lamentable complaints of their brethren, groaning under their oppressions, and grievances, and injustice: now he biddeth them to look among the heathen, as to the quarter from whence the following tempest is like to arise: for by them God intendeth to punish the Iews.

3. He addeth *Regard*; for beholding without regarding; and taking the matter into due and serious consideration is but gazing.

As the Apostle presseth an exhortation. Consider what I say.

God had sent his Prophets to instruct them, and they heard them; but regarded them not. Now he will not be so neglected.

4. He addeth, *and wonder marvelously, attonitate & obstupescite.* Here he prepareth their expectation for some extraordinary judgement; this is that which the Apostle doth call *Terror domini*, and *ira ventura*, the terrour of the Lord, and the wrath to come.

5. He addeth in general terms the matter of their feare and consternation. For,

1. There is a work to be done.

2. God himself professeth to be the worker.

3. The time is at hand; *in your days.*

4. The:

4. The wonder is, that though God himself foretelt them thereof, *Non credetis*, you will not beleeve.

The work to be done is. *vers. 6.*

God threatneth to raise up the *Chaldeans* against the *Jews*; he calleth them a bitter and an hastie nation; those that go all the land over, and drive out or destroy the *Jews*, and take possession of their land.

Chaldea lay from *Jerusalem* North; it was a mighty Kingdom; and the cheif City thereof was *Babylon*; *Nebuchadnezzar* was King thereof; they are to be stirred up by God himself, who, as you heard out of *Obadiab*, doth use to punish one Nation by another, and sometimes his Church by the Heathen.

He gave *Israel* the promised land upon condition of their obedience to his Law; and now finding them rebellious, he giveth away their land to the heathen; and as before he drove out the posterity of *Canaan* to plant *Israel* there, now he will remove them, and give their land to the *Chaldeans*.

God is very terrible in his threatnings; for a great part of the *Chapter* is spent as you see in description of that Nation of the *Chaldeans*, to fill them full of horreur.

Verf. 6. 1. For the people of that land, he calleth them *Bitter and hasty*.

Bitter in the execution of that wrath whereof God had made them his Ministers, and hasty in the speed thereof; for the wicked are limited, and if God stayed them not, they would soon swallow up the Church of God; but when God enlargeth them and suffereth them for the sins of the Church to break in upon them, they will come in like a flood that overfloweth and breaketh the banks, and cover all with inundation.

Verf. 7. 2. They are described to be *terrible*, and *dreadfull*, and therefore he declareth that he will put the *Jews* out of heart, that they shall have no courage to resist this invasion; for God will smite them with fear of the adversarie power, which fear in them shall open the enimie an easy way to victory.

3. He proveth this; for he saith, *Their judgment and their dignity shall come of themselves*.

His meaning is, that God will not restrain them, but give the
Jews

Jews into their hands and leave the *Chaldeans* to be both judges and executioners in their own cause, and to follow the leading of their own will: no Law of God shall awe them, no law of nature, or nations shall limit them, their own will shall carry them to give judgment upon the Jews, and to get them dignity and honour over them.

The reason why God will put them into so mercilesse hands, is given by the Prophet *Jeremy*.

For the Jews have said to *Jeremy*: *As for the word that thou hast spoken to us in the name of the Lord, we will not hearken unto thee;* Jer. 44. 16.

But we will certainly do whatsoever thing goeth forth out of our own mouth. Ver. 17.

For this wilfull stubbornnesse God doth now purpose to put them into the power of such as shall be as wilfull as they, whose judgment by which they shall judge the Jews, and whose dignity by which they shall exalt themselves, shall follow their own will.

He proceedeth to shew what preparation they have for war, and therein first of their hortes, in which kind of strength some put their trust as *David* saith, Ver. 8.

Some put their trust in chariots, and some in hortes.

These hortes of the *Chaldeans* he doth make terrible, in 2. things.

1. They are swifter then the Leopards; he compareth them not with the Roebuck and the Hind so much mentioned in Scripture for speed, nor with the Hare whose speed is to save themselves; but with the Leopards persecuting with swiftnesse the beasts on which they prey, as he addeth,

2. *They are feirer then the evening wolves*; those wolves whose hunger not only leadeth them out to seek prey, but such is their cruelty that they will destroy whole flocks if they can.

The *Chaldeans* did breed hortes for the warre, whose speed and feircenesse is such, that as *Jeremy* saith, describing the turning of men to their own ill wayes, it was like as an horse rusheth into the battaile.

Yet this were no great terrour, but that it followeth, *their riders shall be such as shall put them to it.*

1. They shall spread themselves: for they were to passe throughout the breadth of the countrey; that there will be no escaping then by resistance.

2. They shall come from farre, to set up the army, so th
they shall be terrible in their number.

3. they shall fly as the Eagle that hasteth to eat; no man sh
escape them by flight, all shall be a prey.

Verf. 9. He proceedeth to describe the ealie victory that the *Chaldeans*
shall have of the Jews.

They shall come all for violence. Tota gens ad rapinam venie
not *ad pugnam*, but *ad pradam*; The whole Nations shall come
to spoile, not to fight, but to prey.

Their faces shall sup up the East-wind, the East-wind it seem
eth was the most unwholesome breath of heaven upon that land
within short time withered and destroyed the fruits of the earth
and the hopes of the Spring: The Lord saith, that the fac
of the *Chaldeans*, the very sight of them shall bee as burn
full, and as irresistible as the East wind.

They shall gather the Captivity as the sand: 1. They shall g
ther together the people of that land to carry them away in
captivity, with no more pain then one would take up his ve
ful of sand out of the heap, or they shall carry multitudes of
Jews into captivity without number as the sand.

Verf. 10. *They shall scoffe at the Kings, and the Princes shall be a sco*
unto them:]

Either he meaneth that he shall make nothing of the pow
of any Kings, either in the land against which he cometh, or
amongst their confederates; but shall laugh them to scorn that
come to help the Jews, as his vassals.

Or he shall easily subdue them, and lead them in triumph whe
thersoever he goeth, and proudly insult over them.

Some extend it so farre as that the *Chaldean* conqueror
shall make Kings his jesters, and parasites, and make himself
sport with them.

And whereas the strong holds and castles are wont to be a ter
rour to the invador, the *Chaldeans* shall deride every strong
hold.

For they shall heap dust and take it: i.e. They shall raise up of the
earth near unto their strong holds, such fortifications as shall de
fend them, and offend the enemy, the very earth of the Jew
shall they use against the Jews to overcome them.

Th

Then shall his minde change; and he shall passe over. These words do declare that the *Chaldeans*, full of victories, and full of pride after this great conquest, shall change their minde, and passe over to some other quest of glory, bigge-swolne with their former prevailings; And he sheweth how these enemies of the Jews shall runne themselves upon the just displeasure of God, who stirred them up to this warre.

He shall offend imputing this his power unto his God. From hence commeth the ruine of the *Chaldeans*, for being puffed up and proud of their victories, they shall not acknowledge the great God of heaven the God of their warre, or esteem themselves his agents to chasten the Jews, but shall give the glory of their conquest to their own Idol god.

Now in these words thus interpreted, observe

- 1. The Totall.
- 2. The Particulars.

1. The Totall, is the answer of God to the greivous complaint and expostulation of the Prophet.

2. The Particulars are two.

- 1. The Judgment threatned.
- 2. The executioners of this Judgment very fully and Rhetorically described.

1. The Totall, God answereth the Prophets complaint, Yeildeth this Doctrins, that

God doth hear the complaints of such as have just cause to *Doctr.* complain of violence, to execute his judgments upon them that offend.

The story of holy Scripture is full of examples of this truth. *Cain* for *Abol: vix sanguinis*, the voyce of bloud.

The whole old world was punished with a general inundation for the cruelty that was upon the earth; their violence made the Lord repent that he made them.

You have heard out of *Obadiash*, how the cruelty of *Edom* was intolerable, and God heard the cry of the Church and delivered them, and punished *Edom* with desolation.

And when *Israel* was in the land of *Egypt*, in the house of bondage, God sayeth,

Ad's 7 34. I have seen, I have seen the affliction of my people which is in *Egypt*, and I have heard their groaning; and am come down to deliver them.

Even *Israel* his own people is not spared, *Sion* his holy mountain, *Jerusalem* his holy City, is punished for oppression. He doth this

1. Reas. First, In regard of his servants that do complain to him, to let them see the power of their prayers, that he may stirre them up in all greivances to commit their cause to him, and not to seek private revenge; as *Tertull.* *Si apud deum deposueris injuriam, ipse ultor est: si damnum, restitutor est.*

Use. Therefore let not the oppressed wrong their own cause with vexing, and disquieting their own hearts at them that lie heavy upon them; for *S. James* tells us that *The wrath of man worketh not the righteousness of God.*

Let them not vent their spleen in bitter cursings and execrations which be the voyce and language of impatience and impicty, and turne upon us, and all to tear us.

But let them seriously complain to God, and he will hear them, and do them right.

Let them tarry the Lords good leasure, and they shall see that he will take the matter into his own hand.

1. Either he will take the oppressed out of the world, and give them rest from their labours, and lay them in the beds of ease, and lock them in the chambers of peace till all stormes be over, and then he will say, *Returne ye sons of Adam.*

2. Or he will change the heart of the oppressours, and for stony hearts, give them hearts of flesh, and fill them with compassion and tendernes.

3. Or he will restrain the power of the wicked against his chosen, and suffer no man to do them wrong, but will reprove even Kings for their sakes: the rage of man will be restrain.

4. Or he will give the oppressed such a measure of patience and charity as he shall bear injuries without murmuring, and blesse them that hate and persecute him.

5. Or he will pour forth his wrath upon the oppressor, and

let him feel the weight of his hand; either upon his body by inflicting diseases upon it: or upon his minde, by the troubles of an unquiet conscience;

Or upon his familie by cursing the fruit of his loyns, that they shall be his sorrowes by taking ill wayes,

Or upon his estate by cursing all his gatherings, that though all the streams of profite runne every way into his bagges, nothing shall make him rich, like the Calpian sea into which many rivers do pour in water continually, yet is it never the fuller; rather like the lean kine never the fatter;

Or upon his life, by taking him out of the world, and thereby giving occasion to the afflicted to rejoyce.

Therefore art thou afflicted? pray and complain, and expostulate with God, for he will hear thee.

2. God heareth the complaint of the just against the oppressed for his names sake, for so David urgeth him. *2. Reas.*

Hear me O God for thy names sake. For it toucheth God in honour when his faithfull servants do appeal from the school of unrighteousnesse where they are oppressed, to the tribunal of his judgment, where they should be relieved, and cannot be heard.

You remember when Christ was on the crosse, and his enemies had their cruel hearts desire against him, they contented not themselves to be cruell and scornfull to him, but they blasphemed also the name of God, saying,

He trusted in God, let him deliver him now if he will have him. *Mat. 27 43*
The very thieves that were fastened then to the crosse on either hand of him, cast that in his teeth.

When the wicked prevail against the just, the next word is, *Where is now their God?*

Let us then know the name of God is himself, he cannot deny himself, he hath a name above all things, and a speciall glory due to that name; he cannot suffer that name to be blasphemed. *Use.*
He will not hold him guiltlesse that taketh his Name in vaine.

Therefore in all greivances let us say with David: *Our help is in the Name of the Lord, who hath made Heaven and Earth.*

It is our comfort in trouble that we do suffer together with the name of God, and if we do lay fast hold on that, we shall be delivered together with it; we may well cast our trust upon that name, for, *in hoc vinces*, in this thou shalt overcome, is the Motto and word thereof, it is a strong tower to all that trust in it.

Reaf. 3. 3. God will hear the complaints of the just, for his truths sake; for he hath promised the just, *I will not leave thee nor forsake thee.* And he hath said

He shall call upon me and I will hear him, I am with him in trouble, I will deliver him, and he shall glorifie me.

And David saith, *He will not suffer his truth to faile.* We have more then his promise, we have his oath against the ungodly.

Ps. 95. 11. *I have sworn in my wrath that they shall not enter into my rest.*

Use. Let us build then upon this promise, for God is faithful that hath promised; The violent and the oppressour hath part in the wrath of God, as he saith;

Mal. 3. 5. *And I will come near to you in judgement, and I will be a swift witnesse against the forcerers, and against the adulterers, and against false swearers, and against them that oppresse the hireling in his wages, and the fatherlesse, and the widow, and that turn aside the stranger from his right, and that feare not me, saith the Lord of hosts.*

Here is Gods threatning against two of the sins of this People, violence and the want of the feare of the Lord, whereby the law is slacked.

And for corruption of Justice, they that turn judgement into wormwood have their doom. Judgment without mercy shall be shewed to them that have no mercy.

Let us not therefore feare them, or be troubled at them that go in these wicked ways; for the Judge of all the world will do justly.

The cry of the oppressed shall prevaile against them. He also will heare their cry and will help them.

The Lord is King, the earth may be glad thereof, and the multitude of the hands may rejoyce; for he is known by executing judgment; he is the husband of the widow, and the fa-

ther of the far'ertleffe. The poore committeth his cause unto him, for he relieveth the oppressed.

2. The particulars of this judgment threatned, contain two things.

- { 1. The Judgment threatned.
- { 2. The Executioners thereof.

1. The judgement threatned, is, that he will punish them by the conquering hand of the heathen. This calleth to our remembrance divers points of doctrine delivered out of the prophecy of *Obariab*.

1. That the decrees of Gods judgments upon the wicked are constant and unchangeable.

2. That God useth warre as one of his rods to punish sin.

3. That all wars are ordained by God; for he stirreth up this warre against the Jews.

4. That God punisheth one evil Nation by another.

5. That God giveth warning of his judgments to those whom he fore knoweth to be such as they will take no warning to amend.

6. That God requiteth sinners in the same kind in which they offend. The Jews sinne was violence, and violence is their punishment.

7. That the judgment of God upon the wicked and unmerciful, shall be without all mercy.

The point that I will now adde, is, That the Justice of God doth not spare his own People, if they provoke him. The Jews shall have no favour, if the Prophets and holy men have cause to complain of them.

All the promises that God made to *Israel* are limited by the condition of their obedience, and the law given to them is called the Lords Covenant, because all those promises did follow the obedience of that law; otherwise God stood free to withdraw his mercie from them.

So *Moses*, The Lord made a Covenant with us in Horeb. The Covenant is,

1 Pet. 2. f.

Thou shalt walk in all the wayes which the Lord your God commanded you, that yee may live, and that it may go well with you, and that yee may prolong your days in the land which ye shall possess. *Verf. 33.*
God.

Pfal. 89. 3. God himselfe confesseth, *I have made a Covenant with my chosen, I have sworn unto David my servant;*

Verf. 4. *Thy Throne will I establish for ever, and build up thy Throne to all Generations.*

But yet with condition of obedience, for

Verf. 30. *If his children forsake my law, and walk not in my judgements:*

Verf. 31. *If they break my statutes and keep not my Commandments:*

Verf. 32. *Then will I visit their transgression with the rod, and their iniquity with stripes.*

So that no promise or oath of God doth give Priviledge or immunity to any to offend the law of God.

And such is the equal Justice of God, that *David* though a man after Gods heart, although a servant of Gods finding, a king of Gods own anointing, doth confesse,

If I regard wickednesse in my heart, the Lord will not bear me:

Moses, his sister *Miriam* must be a Leper, and shut out of the Camp for murmuring.

Moses and *Aaron* shall not go into the promised land for their want of sure trust in God.

For God is no acceptor of Persons:

Reas.

Those who are sealed with the spirit of promise, have their infirmities, lapses and relapses, but as they sin not unto death, *i. e.* The second death, so they can't suffer any other then temporal chastisements: yet these they cannot stop, for by this Physick God doth often purge them and restore them to health; in this fire of tribulation he doth often purge their dross.

For some water will serve them to wash them if they be taken in time: for some that have taken rust with Gods long forbearance, and their own custome of sinning, fire is necessary to burn out their dross.

But none escape; of this all are Partakers; and as personal sins have personal chastisements, so epidemical sins have popular punishments; when a Common-wealth is diseased, what though it be a People as *Israel* whom God hath chosen out of all the nations of the world, what though he have rooted out the heathen to plant them in, although he have given them a land flowing with milk and honey, settled the Priesthood and his Worship, given them his Word, continued them in peace many generations:

Yet if they shall use violence and oppression: if they shall break the Law of God, and corrupt the seat of judgement;

The Lord will see it, and be angry; and Noah, Daniel and Job, shall not keep out judgement: rather the complaints of the just shall help to hasten the coming of wrath against that land.

We have heard also that judgement beginneth at the house of God. 1 Pet. 4.17

When God sent destroyers into Jerusalem, their Commission was, *Slay utterly old and young, both maids and the children, and the women, and begin at my Sanctuary.* Ezech 9.6

We may say that England hath been for many years, since the restitution of our Religion, Gods pleasant plant: he hath given it rest, he hath hedged you, walled it with his Providence. He hath given us peace within, he hath given us victories abroad, he hath kept out the Chaldeans the Spaniards, whose invincible strength came to possess and divide the land. Use.

He hath spoken the word, and we have had multitude of Preachers, Religion and all kind of learning; all Mercature hath flourished, and we have traded to the ends of the world; Mechanical and manual arts have come up to their full growth, we may say, *Non fecit Deus taliter*, we have peace now with all the world, at least in shew and pretence.

Let not these favours of God swell us, and make us presume in our hearts, that our God cannot be lost to us, to encourage sine; if the sins of the Jews be found amongst us, violence, contempt of Religion, and corruption of Justice. God will do a thing in our days, which he that heareth will not believe by reason of our long rest.

All the favours of God came in with true Religion; and the contempt thereof will carry them out again; for God is no acceptor of Persons as we are. *Angli*, if we were *Angeli*, he would cast us out of our heaven upon earth, and give our land to strangers that shall punish us, and make them that hate us to be lords over us.

2. The executioners of this judgment; wherein observe,

1. By whom God will punish.

2. How farre the punishment shall extend.

3. What shall become of them whom God doth use as his rods in this execution.

1. By whom? by the Chaldeans; These are described,

- { 1. By their own fitnessse for their designe,
- { 2. By their Preparation to accomplish it,
- { 3. By their intention in it.

2. How far the punishment shall extend,

- { 1. To a full Conquest.
- { 2. To a proud triumph.

3. What shall become of them.

- { 1. They shall change their mind.
- { 2. They shall offend in imputing their victories to their own Idols.

1. By whom God shall punish the Jews.

1. Of their fitnessse for this execution, they are described to us by these notations.

- { 1. They are bitter.
- { 2. They are hasty.
- { 3. They are dreadful.
- { 4. They are wilful.

1. Bitter in their harsh and cruel natures.

2. Hasty in their participation and speed.

3. Dreadful in their power and strength.

4. Wilful in taking their own ways; for their judgement and dignity proceedeth from themselves.

To be bitter, and slow gives warning, to resist, and affordeth the benefits of time, a great friend to defence.

To be bitter, and hasty, and weak, is but a lightning, a flash and away.

To be bitter and hasty are dreadful; but to admit advice gives time of breathing: but when the nature is inflamed with bitterness, and the action is accelerated with haste, and fortified with strength, and followed with wilfulness, this makes up a full danger, especially where God setteth such a work.

These be evil affections in this People, & prove their minds set upon mischief; yet God maketh rods of these twigges, and whips of these cords to punish the sin of his own People.

The point of doctrine here is,

That God can make good use of the vices of men, and can make wicked men serve him as the instruments of his will, as *Augustine*

Trist.

gustine, Deus bonus utitur malis nostris bene:

Civ. dei. 18

So Mr. Calvin judiciously observeth on the text, *Hec quidem non fuerunt laudanda in Chaldeis, amarulentia & furor; sed potest deus hac vitia convertere in optimum finem.* St. Augustine treating of the profemination of the Gospel, and the quick spreading thereof, hath two chapters to our purpose.

cap. 50.

In the 50. he sheweth, *Per passiones predicantium illustrior facta est Predicatio*, by the sufferings of Preachers preaching is made the more famous.

In the 51. *Per dissensiones hereticorum fides Catholica rob oratur*, by the dissensions of hereticks the Catholik faith is strengthened.

He is so full to this purpose, to shew what good God works out of evil, that I cannot suppress his words.

Inimici ecclesie quolibet errore cecentur, si accipiunt potestatem, Corporaliter affligendi exercent ejus patientiam.

Si tantummodo male sentiendo adversantur exercent ejus sapientiam.

Ut diligantur, exercent ejus benevolentiam. But when the Church of God grows foule, and when People of God forsake God, and go in their own ways, then God useth the wicked *ad vindictam*; then as David saith, *the wicked are the sword of the Lord.* Ps. 17. 13.

And that is the reason why God doth suffer so many evils in the world, because they be his rods to chasten evil.

Even in this example, *Jeremie* the Prophet of the Lord doth threaten the same judgement.

The Chaldeans shall fight against this city, and take it; and burn it with fire.

Jer. 37. 2.

Thus saith the Lord, deceive not your selves, saying, the Chaldeans shall depart from us for they shall not depart.

For though you had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men amongst them, yet they should rise up, every man in his tent and burn the city with fire.

Thus God doth, because he will declare his owne perfection of wisdom and goodnesse, that he can work good out of evil, and dispose the very vices of men to good.

Cap. 1.

And thus the examples of foule sinnes in our brethren, do move us,

But in all feares, and smart, let the comfort of this doctrine season our hearts, that God doth use the evils that be in men well, and all things shall come to the best to them that feare God.

Let us remember our lesson, let us live in the learning and practice of it, feare God and keep his Commandements, and let Satan do his worst, and let the Catholick Bishop and the Chaldeans, his idolatrous, cruel and proud sonnes, use either their wit or strength against us; *si Deus pro nobis*, if God be for us, all is well.

These thorns shall bear us grapes, and these thistles figs; We had need to consider that in all machinations and actions of mischief against the Church, there is also the right hand of the most high, *dextera excelsi*: let us take heed that we do not sinne too boldly with that. Rather let us await the good issue that his boldly will shall produce; for all things do work together for our good, if we do feare and serve him.

Use 2.

2. This serveth to soften that hard Doctrine of our Saviours, which goeth so much against the heart of flesh and bloud, *to blesse those that curse and persecute us, and so pray for those that hate us, to love our enemies*; for seeing all their actions be governed and disposed by the providence of God, who loveth us so well, that he spared not his own Son but gave him unto death for us, we may promise our selves good out of all evils that they imagine to execute against us.

There be two things which must be considered in our enemies, to quicken this charity.

1. The person of our enemy which beareth (though much defaced) the image of God, and is the same nature with us; both of our flesh, and bone of our bone, which we must not hate nor wish ill to.

2. The employment of God in his actions which do offend us; for we see that God stirreth him and setteth him a work, and manageth the whole operation to his own purpose;

Therefore think not our Saviours Precept an hard saying, who commandeth charity even to an enemy, and love to such as hate us.

For even in the injuries they do to their brethren, they do service to God. Yet

Yet is not God author of the evil done, but of the good extracted out of that evil, and applyed to the benefit of his Church.

2. Their preparation to accomplish this Will of God;

1. In their own persons. } 1. Terrible.
2. Wilfull.

2. In their military forces.

1. Their horses. } 1. Feirce.
2. Speedy

2. Their riders. } 1. Numerous.
2. Speedy.
3. Cruell.

1. For their own persons, no doubt but they should bring with them all the appearance of danger and horreur that might be, that God might cast the fear of them upon the Jews; that is number, choice of souldiers, strength of armes.

2. For the forces here named, horses trained up to the field, fittest in bloud with horsemen to manage that feircenesse to the destruction of the Jew;

This is their preparation, wherein we are taught that

When God undertaketh to do a work, he accommodateth all his means for a full execution. *וְאֵת כָּל הַמְּשָׁלִים יַחְדָּם* all things work together; for when he beginneth he will also make an end. *Doctr.*

You all know that God hath no need of means to execute his Will, his Will is a law to his creature; Yet he chooseth in his great wisdom by visible and sensible means to chasten the rebellion of the Jews, that his ways may be known upon earth, even the wayes of his judgments, that the earth may stand in awe of him.

God would have his Church know, that if he once take displeasure against them; he hath the command of armies to fight against them; for he is LORD of Hosts.

Men partners with them of the same nature, shall be fearful and terrible to them, they shall lay aside all humanity, and shall arme themselves with malice and cruelty to destroy them; they shall see that God can put mettall into them, and into their horses, and make all their military provisions mortal to destroy them; for who is so great a God as our God?

Edom had made peace as you heard out of *Obadiah*, with his neighbour nations, yet the men of his confederacie put a wound under him.

Let us not trust our peace with all the world, especially with them whose religion is a warrant to them to break with us when they see an advantage.

Let us make and keep peace with our God, and put our sins to silence which cry out for judgments against us; for if he be on our side, we need not feare the arme of flesh: the horse and the rider too will fall, & fail, as in the example of *Israel*, he hath a red sea, a judgment of vengeance to follow them: one shall chase a thousand.

A thousand shall fall on thy side, and ten thousand at thy right hand, but shall not come near thee.
Psal. 91. 7.

There is, there can be no danger to them that have the God of *Jacob* for their refuge.

When armies fight his battels, they are terrible and dreadful; when he is on our side, there are more with us then against us.

The name of the Chaldeans, their fiercenesse, their hasty violence, their number, their horses, their riders, their whole Preparation for warre, do all borrow terror from *ego excitabo*, I will stir up; it is God that setteth them a work, which putteth this mettall into them.

Let me learn of the Apostle Saint *Paul* to apply this terror, to the common use of all those that are despisers of the threatenings of God.

Beware therefore least that come upon you which is spoken of by the Prophets.
AAs 13.
40.

And there he citeth these words, ver. 5. *I will do a work in your days, which yee will not believe, &c.* whereby he sheweth,

1. That the Provocation which moveth God to this severe judgment is contempt; therefore Saint *Paul* saith, *Heare yee despisers, for it was spoken at first to such as did slack the law of God, and had no awe or reverence of his threatenings and judgments.*

2. That this was no singular judgment proper to that nation of the Jews, but common to his People all the world over; for God seeing

seeing Religion contemned, and Justice corrupted, that neither a Christian, nor a moral conversation is regarded, he will find Chaldeans more fierce and hasty and violent nations, to overrun and destroy such a People.

Our sins are the edge and point of their weapons.

3. *The intention of the Chaldeans.*

God worketh as he professeth, in this invasion, and his end is, to punish the over-growing sins of the Jews, the Chaldeans they work, their end is spoil and enlargement of their dominion.

God for his own end giveth way to them and suffereth, that is not all, he worketh with them and accomplish their desire.

The Papist and the Anabaptist do both charge the Protestant Church that we maintain God to be the Author of sin.

Campion saith, for us, *Volens, Saggerens, Efficiens, Jubens, Operans, & in hoc impiorum scelerata consilium gubernans.* And this is one of our paradoxes. Reas.

Cardinal *Bellarmino* doth maintain, that all evils are done on earth, only *permissente deo* by Gods permission. Our answer is,

That in all sinful actions, two things are to be considered, as *Aquinas* well teacheth.

1. *Ipsa actio*, the action.

2. *Vitium actionis*, the fault of the action.

We confesse that God is *volens, saggerens, efficiens, jubens, operans*, and *gubernans in actione*, for *omnis actio quatenus actio est bona*, for *deus omnia operatur*. In him we live and move, and without his power no action can be performed.

It is blasphemie to say or think that any thing is, or can be done against the will, or without the power of God, or that God doth lend his power to any against himselfe, and his Will, for that destroyeth the Omnipotent Providence of God.

But for the evil that is in a wicked action, that deriveth it self from the corrupt root of mans sinful nature.

Saint *Augustine* handling this point doth thus exemplifie it.

Quia pater tradiderit filium, & dominus corpus suum, & ju- Epl. 48 ad
das dominum cur in hac traditione deus justus est, & homo reus, nisi vincent.
quia in re una quam fecerunt causa non una est ob quam fecerunt?

In the example in my text God himself hath cleared this truth. For here are the Chaldeans.

1. Out of a natural fiercenesse of evil nature, apt to do mischief, and hasty to execute it.

2. Out of a covetous desire to enrich themselves, making no conscience to invade the goods of their neighbours.

3. Out of an ambitious and proud desire, longing to possess a land that is not theirs.

Doth God approve these unchristian desires in this idolatrous and wicked nation?

We say and believe that God hateth wickednesse, neither shall evil dwell with him.

Yet for the action of violence. God seeth his people of the Jews for contempt of Religion, and for corruption of Justice, and for violence to one another worthy of punishment, he holdeth them worthy to be punished with violence, and therefore he stirreth up a violent nation against them.

He seeth that they live by oppression, and therefore he sendeth oppressours to strip them out of all.

He seeth that they live in unbridled licentiousnesse, and therefore he taketh away their liberty and sendeth them into captivity; he findeth them unworthy of the land which he gave them, and therefore he giveth it away to strangers, and putteth their enemies into possession thereof.

Consider all this as *malum penis*, the evil of punishment, and so God is Author, Suggestor, and operator herein.

But consider how the Chaldeans work in this affaire, and God himself acquitteth himself in this text, and putteth it off upon them.

Verse 7. *Their judgement and their dignity shall proceed from themselves.* That which they seek is a project of their own, they know not what God would have done, and as they advise not with him, nor understand that he stirreth them, they acknowledge nothing to him, as it followeth, for they thank their own god for the victory.

You do now see Gods good end, and their evil, and in this one action; and Saint *Augustine* saith, *Dei quasdam voluntates suas utique bonas implet, per malorum hominum voluntates malas.* Vide *Whitak. contra Camp. ratione 8.*

From hence it cometh that they, which fulfilling the Will of God,

God, which they know not, do fulfil their own Will, which they aime at, have no reward of their service, but rather are after punished for the same, as *Hugo de Sancto victore*, saith.

Quoniam non sua voluntate, ad implendam dei voluntatem dirigunt, sed occulta ipsius dispositione. De Sacramenti P^o.

And thus doth Master *Calvin* teach men, in those places 4^o. 15. which *Campiana* doth slanderously traduce to this paradox, that God is author of sin.

The title is *Deum ite impiorum opera ite, & animos flectere ad exequenda sua iudicia ut purus ipse ab omni labe maneat.* 1. Inst. 18.

It sufficeth that wee see the intention of the Chaldeans evil, for that condemneth them, and his judgement upon them, which followeth in this chapter, doth prove, that their intention make their whole service corrupt, so that though it pleased God that evil was done against the Jews, they did not please God that did execute the same.

The rule is true, that all evil actions are justly judged by the intentions of their Agents, good actions are not so.

For every good intention will not justifie an action to be lawful: as in *Rebecca* and *Jacob* her sonne, it was a good intention to seek the blessing which God had decreed, but the act whereby it was attained, was meerly unlawful.

But an evil intention is sufficient to corrupt any action, though it carry never so specious a shew of good.

*Jacob*s sonnes went about a good action, to draw the *Shechemites* into a conformity with the *Hebrews* in Religion, the intention of the *Shechemites*, which made them embrace the motion, was the enriching of themselves by this correspondencie, the intention of *Jacob*s sonnes was to betray them to death, and God punished them both the *Shechemites* with death, the sonnes of *Jacob* with their fathers curse.

And the Chaldeans punished the Jews, and sought therein the glory of God only, and gave him the praise of their victory, of whom they borrowed the power of their strength they had been blamelesse: but their hands concurred with the just will of God, their hearts did not, yet God is just in employing them.

The rule therefore is, that he that will do the same thing which God

God willeth, & doth the same thing which God would have done
fineth, except he willeth and doth the same thing, in the same
matter and for the same end which God projecteth. *Let the
same mind be in you that was in Christ Jesus, arme your selves
with the same mind.*

1 Pet. 4. 1.

That mind is an armour against the wrath of God; we know
we cannot displease him, so long as there is an harmonie of our
mind with his; that mind is an armour against the revenge of
men, for if we be abundant alway in the work of the Lord, we
Eph. 4. 23. know that our labour is not, cannot be in vaine in the Lord; for
we must be renewed in the spirit of our mind, we must not be
like the axe and hammer in the hand of the artificer, which
knoweth not who useth it, nor what he doth, nor why; we are
living instruments, and our minds must set our hands a work, we
must know what we do, for whom and why, or else our work is
against our selves.

We do nothing, but as God doth guide the hand; so he fra-
meth the heart and affections to it, if he do not also enlighten
our understandings and apply our minds to it, we are carried
as bruite beasts, we are not led as men.

So then I leave those Chaldeans, though the armies of God at
this time, and doing the will of God ignorantly, yet for the cor-
ruption of their intention culpable, and in as ill case as they
whom they persecute and overcome.

Use.

All the injuries that we do by word or deed to our brethren,
they are done with Gods privy, he knoweth thereof, he dis-
poseth them to their punishment who suffer by us, or for the ex-
ercise of their patience, or the tryal of their charity to them that
hurt them, or their constancie in obedience to him.

Let us not so much consider what good God doth work out
of us to them, as what evil breedeth in our heart, and so no
thank to Josephs brethren that he is the second man in *E-
gypt*.

All the fat of the land of *Goshen* and the sweet exchange of their
pinching famine for a swelling plenty, will not still the chamo-
rous accusing voice of their guilty conscience, for the sinne of
their evil intention against their brother; for as soon as their fa-
ther died, their fear revived, they doubted that *Joseph* would re-
venge that fault.

The

The old word was *univm: cujusque, is est quisque*, every mans mind is himself; and so when David saith of the just man: the floods of many waters shall not come near him: it is expounded it shall not come so high as his mind to the disquieting thereof: it shall not come so high as his faith to the weakening thereof.

Remember this when you pray, *sint voluntas tua*, thy will be done; that you desire of God not only a correspondence with his hand, that you may do that which he would have done, but correspondence of Will that you may do it for the same cause.

2. How far the punishment shall extend.

- 1. To a full Conquest.
- 2. To a proud triumph.

Divis p. 78

The full Conquest is set forth, *vers. 6.*

They shall march through the breadth of your land to possess the dwelling places that are not theirs. v. 9.

They shall come all for violence, and shall gather together the captivity as the sand.

Wherin is described a full possession of the land of the Jews, and a deportation of the people, a loss even of the birth-right and the blessing.

The land of *Canaan* is called the land of promise, for God promised it to *Abraham*, and swore to him that his seed should inherit it, but by way of Covenant which had reference to their obedience of the law of God, for so *Moses* forewarned them.

If thou forget the Lord thy God, &c.

I testify unto you this day, ye shall surely perish, as the nations which the Lord destroyeth before you; so ye shall perish, because ye would not be obedient unto the voice of the Lord your God. Deut. 8. 19.

And *Moses* saith unto them. Behold I set before you this day, Deut. 11. 26.
a blessing and a curse.

Blessing, if you obey the Commandments of the Lord, &c.

And the curse, if you will not obey.

Now God is free of his promise and oath that he made to them, for they have disobeyed him, they have corrupted their ways, they have contemned and slackened the Law of God, therefore they have forfeited their estate in that good land, and their persons.

persons stand obliged to the punishment of their disobedience.

Doff. The lesson is, that all the promises of Gods favour to men, are not absolute but conditional, and are referred to the obedience or disobedience of men.

Reason For man is mutable. God is unchangeably just, he must not, he cannot favour disobedience, his love goes not in the blood, but in the faith of *Abraham*. *Israel* the posterity of *Abraham* is no more to him then the posterity of *Canaan* who had his fathers curse, except that *Israel* do serve him better then they do. He hath told them so by *Moses*, for seeing there was no merit in them to deserve his love at first, and no means for them to continue his love, but their obedience, that failing, they are to him as heathens.

Christ teacheth us, that if any be wilful, and will not obey the Church, he must be to us as an Heathen and a Publicane, we can never excommunicate such *ex communione charitatis*, out of the communion of charity, for as much as in us lieth we must have peace with all men, and we must never hide our selves from our own flesh, and we must do good unto all men, but we may, we must exclude them, *ex Communione Ecclesie*, from the Communion of the Church, we must not admit them to our Congregations, nor esteem them members of the Church till they be reconciled.

Religion is the knot of true union that knitteth us to God, that uniteth us to one another, that once dissolved, farewell fair weather, we must turn all into chiding and reproof, and as the Apostle saith, come to them with the rod. We must complain of them to God, and awake his Justice upon them. So that if we would keep our land from invasion and depopulation, our persons from captivity and deportation, our goods from direption and deprecation, let us serve the Lord in feare and obedience, in holinesse and righteousness before him all the days of our lives.

2. The punishment shall extend to a proud triumph, which is exprest. v. 10. *They shall scoffe at the Kings, and the Princes shall be a scorn to them, and they shall deride every strong hold.*

Doff. This is another of Gods rods: he punisheth the despisers with scorn and contempt, as you heard out of *Obadiab*: *Behold*

bold I have made thee small, thou art greatly despised.

Verf. 2.

Therefore Saint *Paul* repeating this prophetic, doth by way of exposition, to shew to whom this judgment doth belong, say, *Behold yee despisers, and wonder, and vanish away, for behold yee amongst the heathen.* Acts 13: 40.

This is Gods own word; *He that despiseth me shall be despised.* Yea, as the Psalmist saith, *He poureth contempt upon Princes.*

Two things that are most priviledged from contempt shall here suffer it.

1. The Majesty of Kings.

2. The strength of fortifications.

But when the Supreme Majesty of God is offended and despised, these cannot escape both destruction and contempt.

This the generous nature of man doth more fear then any temporal evil: let me ake, and smart, and lose all, but let me not be despised.

When the Jews began after the captivity, to build again the wals of the city, they had strong opposition by their enemies, *Tobiah* and *Samballat*, and others, who laboured to hinder the building all they could. But when they despised the Jews, and scorned their work, *Nehemiah* took it to heart, and grew very earnest with God in complaint against them. For,

Samballat mocked the Jews, and said before his brethren and the army of *Samaritis* Nehem. 4: 1.

What do these weak Jews? will they fortifie themselves? will they sacrifice? will they finish it in a day? will they make the stones whole again out of the heaps of dust, seeing they are burnt?

And *Tobiah* the Ammonite was beside him, and said, *although they build, yet if a fox go up, he shall even break down their strong wall.*

This sends *Nehemiah* to God, saying, *Hear O God, (we are despised) and turn their shame upon their own head.* This heavy judgment shall God inflict upon the Jews.

The reason is, because this is the fittest punishment for their pride. Now they shall see, that so long as a People walketh humbly before God, so long they live in glory and reputation; but when God faileth them for their sinnes, their enemies do prevail against them, and cover them with disdain.

When

When God tryed *Job* with all kind of corporal and temporal calamities in the agony and smart of his passion, he looketh back to the former mercies of God; wherein I observe, that he giveth the first place of his temporal happinesse to that respect that was given to him.

Job 29. 7. *When I went out to the gate through the City, when I prepared my seat in the street,*

Verse 8. *The young men saw me, and hid themselves, and the aged arose and stood up.*

Verse 9. *The Princes refrained talking, and laid their hand on their mouth.*

Verse 10. *The Nobles held their peace, and their tongue cleaved to the roof of their mouth.*

Verse 11. *When the eare heard me, then it blessed me, and when the eye saw me, it gave witness to me.*

But in the next chapter recounting the miseries which had come upon him, he gives the first place to contempt.

Job 30. 1. *But now they that are younger then I have me in derision, whose fathers I would have disdained to sit with the dogs of my flock.*

Verse 8. *They were children of fooles, children of base men; they were viler then the earth.*

Verse 9. *And now I am their song, I am their by-word.*

Verse 10. *They abhor me, and fly far from me, and spare not to spit in my face. Read on at leasure.*

But thus did the Jewes abuse Christ: *Is not this the Carpenter?* And after they put on him a purple garment; and put a Reed in his hand, and crownd him with thornes, and saluted him scornfully, *King of the Jewes.*

They spit on his face, and even hanging on the Crosse of pain and shame, they laughed him to scorn.

Some referre the *non sicut* to this, especially, *Have ye no regard all ye that passe by the way, consider and behold if ever there were sorrow like my sorrow which was done to me:* For the grief of contempt must needs be the greatest humiliation, because of the eminencie and excellencie of his person.

And for Christian Religion in the Primitive times of the Church, the common evill opinion of it was that, it was Heresie; but the learned Grecians did call preaching foolishnesse, *absens? ubi scriba?*

The way to avoid this contempt, is humility, a vertue unknown to the moral wisemen of former ages; it is the proper vertue of the Christian.

Discite à me quia mitis & humilis.

This is the vertue, and he the only teacher of it, the best example of it, the fullest reward of it.

You heard from *Obadiah* to *Edom*,

The pride of thy heart hath deceived thee:

Verf. 3.

The pride of life is the Queen of vices, as you heard then, it trespasseth the Majesty of God, it turned *Angels* into devils, and cast man out of *Paradise*. *Hugo. Superbia mihi deum aufert.*

Humility doth makes us think reverently of God, and charitably of our brethren, and worst of our selves. *Saint Paul, of whom I am chief,*

Humility makes us think all the least favours of God too good for us, and so joyneth contentednesse with godlinesse.

Contempt cannot smart upon the humble in respect of themselves, but in respect of God who is despised in them; study and pray to God for this grace; this keeps peace in the Church, and quietnesse in our common conversation; for only of pride cometh contention. Let me once say with *Isaac*,

I am not worthy of the least of thy mercies, and we shall value the very crummes that fall from the childrens table, the least of Gods favours will be sweet to us, and God shall be praised for them.

And with such as be of a contrite and lowly spirit, God will dwell, God himselfe boweth the heavens, and cometh down to such to visit them, *arque humiles habitare castra. Behold. I stand at the doore and knock,* Not at the doore of the proud, for their self love keepeth him out.

The humble man is the Lords temple, and he saith, *Here will I dwell for I have a delight therein; I will satisfy their poore with bread, the holy ones shall rejoyce and sing: I took David from the sheepfolds, there will I make the horne of David to flourish, I have ordained a lantern for mine anointed.*

M

Verf.

Ver. 11. *Then shall his mind change, and he shall passe over, and offend, imputing this his power unto his god.*

3. **W**hat shall become of the Chaldeans thus victorious.

1. They shall change their mind.
2. They shall passe over.
3. They shall offend.
4. Their faulte

They shall change their mind.
The prosperous and victorious success of the Chaldean, shall so infatuate the Chaldean, that he shall be transported with the pride thereof, and God shall give end unto his violence; God shall change his mind for their sakes whom he reserveth as his remnant amongst the Jews.

Dott.

The rod of the wicked shall not rest on the lot of the righteous. The wicked are the sword of the Lord, he will not always hide nor strike; but he will put up his sword in his sheath, his arme in his bosome.

He guideth the hearts of all men like rivers of waters, which way he pleaseth.

It is a doctrine which I lately taught out of *Obadiab*. Though the Church of God do live under the Crosse for a time, it shall not be always so; for as here it is declared, *Their mind shall change that afflict her.*

Because Gods quarrel is not against the Persons of men, but against their sins, therefore he punisheth *non ad vindictam*, but *ad emendationem vite*, and it is no pleasure to God to punish his children, therefore he will not always punish, because afflictions are of excellent force to bring forth in his children 1. Conversion. 2. Supplication.

1. He will not always punish, least the extreame passions of his servants should breed in them a doubt of his love, and so weaken their faith.

3. Least the righteous should put forth his hand unto sinne.

4. Least the enemies of his Church should grow too insolent.

Further

Further we are taught, that those whom God useth as his rods ² *Dof.* are limited; when they have executed his will they shall then change their minds: the mind of the Chaldean was cruelty, and oppression, and covetousness, and ambition; this victory shall change their mind into pride and insolence; so that as the wise man saith, *The prosperity of fools shall destroy them.*

It is a true saying for the most part, that as the good, so the blood riseth; men of low degree, when they rise to high places, men of poverty, when they grow to plenty, even nations, when they overflow their own banks, and over-run others, do change their minds; they have not the same hearts and affections that they had.

It is a singular wisdom to use the fulness of prosperity well.

The Paradise of God did not content our first Parents, the forbidden fruit seemed to *Eve* the fairest fruit of the garden; that changed her mind from the obedience of the law of God, to be both a *Prævaricator* and a tempter.

The sons of God living in prosperity in the favour of God, set their eyes on the daughters of men, and because they looked fair like *Eve's* apple, they changed their mind from living under the religious awe of God, to take them wives by whom the service of God was corrupted; for they that marry with tempters and take them into their bosoms, either presume too much on their own strength, and they tempt God therein: or else they change their minds and religions with them.

Can a man carry fire in his bosom and not be burnt? or walk upon burning coals and not be scorched? The Author of the book of Wisdom saith well of the righteous, *That he is speedily taken away, lest wickedness should alter his understanding, or deceive his soul.* Wisd. 4.11

There is a great measure of grace needful to him that would use prosperity well; he must not be wicked; for where the good spirit of God is waning, there is nothing but unstaydness and inconstancy; but *David* prayeth, *Establish thou me with thy free spirit.*

David's victories and peace and prosperity, did change his mind, he grew *naughty*, and to hide that, cruel, and to live in that

that sinne of uncleannesse, irreligious till God sent *Nathan* to him.

Ezekiab having rest, changed his mind, and proud of his treasures, shewed them to his wife to his disadvantage, and provoked Gods anger against him.

Experience shews us how the world, and the wealth and honours thereof do corrupt men of good minds before, and changeth their understandings, that *Demas* will forsake *Paul*, whom he hath long served; and some disciples will no longer walk with Christ.

Reason 1. The cause hereof is because outward things unfancified to the owner and user thereof, have no power to establish the heart; for the heart is established by grace, and not with meats, nor with any outward things.

Reason 2. Because there is no peace with the wicked man, he must be a violent and as unconstant as the sea, casting up also foame and filth.

Reason 3. Because iniquity knoweth no measure, but runneth into extremes, *Virtutisque viam deserit ardore*: Their mirth is macnesse, their musick vanity: so their sorrow is sullenesse and discontent: Conquered, they are base, and lick the dust from the enemies foot: Conquering, they are proud, and tyrannize over them whom they have subdued.

Thus the mind of the wicked changeth in them.

Use. The profit that we may make of this point is great.

1. It discourageth us from greedy seeking of temporal prosperity, because it hath this danger in it to change our minds, and to shift us from vice to vice: wherefore it is a good petition: our holy Letany: *In all time of our wealth good Lord deliver us* and that of *Agur*,

Prov. 30. 9

Give me not riches least I be full and deny thee, and say, who is the Lord?

2. It comforteth the oppressed that their oppressors are not always of the same mind, but they may have hope of fair weather in the greatest stormes that do arise, because the mind of their enemies shall change, as *David* saith,

He made them that led them away captive to pity them, for God hath a power in this change, which is mutatio deusce excellit.

3. They shall passe over them.

Either to some further quest of glory, or they shall exceed^{1.} their Commission and go beyond the bounds appointed them; ^{2.} either in punishing whom God would have to be spared, or in time, continuing the punishment beyond the time designed.

God only knoweth how far he would have his judgment to passe; the Chaldeans do transgresse and passe over this measure, whereby they grow intolerable, and their malice punishable.

Or pertransibunt may be referred to their own short domination; for the Chaldeans were a few years after conquered by the Medes and Persians, as the learned Jesuite *Ribera* observeth.

And we find that *Nebuchadnezzar* the King of the Chaldeans felt the smart of this prophetic in his own Person.

For he changed his mind and passed over when he became as a brute beast, and was driven from men, and did eat grasse as oxen, and his body was wet with the dew of heaven, till his hairs were grown like Eagles feathers, and his nails like birds claws. Dan. 4:33

Thus he that passed the bounds of Justice in the oppression of the Jews, and the bounds of modesty in the pride of his victories, is changed in his understanding, and passeth the bounds of common humanity.

All this proves that Gods employing the wicked to punish others doth not move them nor derive the favours of God upon them, they cannot keep within any compasse.

1. If *pertransibit*, passe over, do signifie a further quest of glory, we are taught hence, that the ungodly are insatiable in their desires, nothing will content them, every victory encourageth to a new warre, as we find in all examples of the greatest monarchies of the world, till their own weight ruine them.

2. As this passing over doth signifie their going beyond their bounds, we are taught, that they whom God employeth without their knowledge and Privy, do only seek their own ends, neither is God in all their ways.

3. As this passing over signifieth the short joy of their victory, so it teacheth that an ungodly man can never be an happy man, nor a sinful man a wise man; for in short time he will lose that what he hath unjustly gotten; for though God intended the raising

king away of the Iews land from them, he intended it but for a time; he meant the Jews a sharp chastisement, not an eradication.

I understand those words of a cessation from any further prosecution of this warre against the Jews, for he shall carry away some captive into his own land, and the meaner sort he shall leave behind to husband *Judea*, and so shall cease.

And this doth strengthen our former doctrine, that those whom God useth as instruments of his Justice, shall at length desist, God will not suffer them beyond his decreed time.

3. *They shall offend.*

Let no man mistake this place, as if God did lay upon them a necessity of offence; but he doth out of his Prescience foretell that they will offend God, as with all their other finnes, so particularly with this their service done to him.

Doctr.

They are stirred up to this warre by God, and it is his just will to punish the Jews, yet the Chaldeans that execute this will doe offend, which was before proved by their evil intention, and will after more appear in the close of this text; wherein we have charged the action upon God, and the evil of the action upon the Chaldeans.

2. *Doctr.*

2. God foreknoweth the sins of men.

He foreknew the fall of *Adam*, and provided a remedy for it in his eternal counsel.

He foreknew the sins of the old world, and provided a judgment to punish them.

He foreknew the finnes of his *Israel*, and therefore he made all his promises conditional, and referred them to their obedience.

He foreknew the trespass of *Judas*, the cruelty of the Jews, the injustice of the Romanes against his sonne, and he made his death medicinal and cordial for his Church, and a ruine to the enemies thereof; the same stone which was the corner stone of the Church, was a rock of offence to her enemies.

This is the ground of Gods Justice against the Chaldeans in the next section of this chapter; for fore-seeing how they would offend, He did also fore-decree how he would punish them.

He is called ~~God~~ a seer, for all things are manifest in his sight: the eye of the Lord is over all the world, he seeth both the good and the bad.

God foreseeth offences before they be come into the hearts of men, as Christ knew Judas would be a Traitor before Judas knew it himself; and God by his Prophet told Hazael how cruel he should be, before Hazael was King, and when Hazael thought such wickedness could not have bred in him. *Am I a dog that I should do this great thing?* 2 Reg. 13; 8.

And Christ told Peter that he would deny him, when Peter protested against it very strongly.

1. Because he knoweth the heart in which sinne breedeth, and knows how apt it is to conceive sinne. He knoweth whereof we be made.

2. He foreseeth the temptations wherewith man shall be tempted.

3. He knoweth what measure of strength and vertue is gone out from him to man, to enable him against these temptations.

1. Let no man therefore flatter himself that he can commit any Time so secretly that the eye of God shall escape it; he knoweth our thoughts long before, there can no darknesse hide us from this eye; but the darknesse is as light as the day to him, darknesse and light are both alike.

And if God foresee offences to come, much more doth he remember sins past, and observe sins present.

2. Let this stirre us up to the feare of the Lord, which is a continual putting of us into the presence of God, and filleth us with fervent prayers to God to keep us from sinne, either from the desire of it, or from the committing of it, or from the punishment of it, by giving us strength to resist sinne tempting us, or at least to hate the evil which we do against the law of our mind, transported by the law of our members: or to give us the grace of repentance, that we may turn to him, and break off our sins by righteousness and godly life.

This is that petition in our Lords Prayer, *Lead us not into temptation.*

Which petition followeth that former, *forgive us our trespasses; for whom God pardoneth, them Satan tempteth most,* both.

both because he despighteth God, and because relapse into sins once pardoned is a double danger.

And he prayeth God not to lead him into the temptation, because we must not only remember with grief the sins we have committed, but we must consider with feare what sins our infirmities may fall into.

Into which God leadeth us, by withdrawing his grace from us, or from which he keepeth and preserveth us by his assisting grace.

The foresight of God is in respect of himself and his own perfect knowledge infallible and certain; that will come to passe which he foreseeth, and this is his wisdom; though man have a free will to do evil, yet he knoweth how far this his free will shall mislead him.

And for that cause he hath set such a guard of Angels about the just, to keep them in all their ways that they fall not, to take them up again when they fall, and he hath given his word and lanthorn to their feet to guide and direct their paths.

Yet we may say that this foresight of God may be in respect of the means conditional, and so God may foresee such an event upon some secret condition, which yet by means may be prevented, and not succeed.

A great example hereof in *Dauids* story.

1 Sam. 23. He beareth, that the *Philistims* do rob *Keilah*, *David* goeth against the *Philistims*, and overcometh, and saveth the men of *Keilah*.

Saul hearing of it, armes his forces to surprize *Keilah* secretly. Vers. 12. *David* asketh of God; Will the men of *Keilah* deliver me and my men into the hand of *Saul*?

The Lord said, *They will deliver thee up?*

Here God foresaw a sinne in the men of *Keilah* which was never committed, but *Saul* had sent, and God knew the corruption of the heart of those men, and gave warning.

Here his foresight in respect of himself was certain, which was, that *David* should take this warning to escape.

But in respect of the successe it was conditional, because it hath reference to the means of evasion.

So God foresaw the death of *Ezechiah* by his conditional will

will deferred; but by his revealed will present: and his revealed will doth not always make necessity of event, but sometimes it is a warning to escape it.

Thus God foreseeth the spawning of sinne in mans life, in the seed or root thereof, which is lust, yet he reveileth means to keep the just from falling into these sins.

But for the wicked, he leaveth them to the stream and current of their own free-will, and leadeth them into temptation. For temptation is their punishment.

This may stirre us up to husband the means of grace, to the best advantage of our souls to keep us undefiled in the way, that iniquity may not have dominion over us.

For Gods certain knowledge of our evils, will bring forth a certain judgment to punish them.

4. *Wherein he shall offend, imputing this his power to his God.*

The Chaldzans were not without their God; *Nebuchadnezzar* their King had made them a god of the best mettall, and had set it up in the plain of *Durah* in the Province of *Babel*, and called all the People in his Dominions to worship the god which *Nebuchadnezzar* the King had set up.

This god must have the glory of the Chaldzans Conquests; and what greater dishonour can they do to the living God, then to give his glory to livelesse and senselesse stocks?

1. Yet it appeareth, that those People, although they knew not the true God, yet they had a knowledge of the Divinity; and so we do hold, that no man is *simpliciter Atheos*, that is, without knowledge or acknowledgement of some divine power ruling and governing all things.

For this is the finger of God, in the heart of the natural man, who though he do not perceive *quæ Dei*, the things of God, yet he perceiveth *quod Deus*, that there is a God.

2. It appeareth that they did confesse a debt of glory due to the Deity, whatsoever they would think worthy to be esteemed their God, they would think it worthy of all ascriptions of honour and glory; which is another truth of the law of God written in the heart of every man, and it is a good principle of nature, it is a lineament of the image of God in man.

3. It also appeareth that they believed the ordinance and moderation of great affairs to depend on the power and strength of their god, because they give him the honour of this victory; for his power, the power which he calleth his, he confesseth to be borrowed, for he imputeth it to his God, which also is another beam and ray of heavenly light.

But the Lord lieth here, they shall offend herein; for Gods glory is given away from him, and horrible idolatry is committed.

This light of nature doth serve to convince the Chaldeans that *Nebuchadnezzars* golden image is not, cannot be god, for that is fixed, it moveth not, what wealth it hath in the matter is the Kings gift; what proportion or forme it hath in the fabrick and forme of it, it hath from the hand of the workman.

But beloved, let me lay open to you the true cause of all idolatry, not only that of the heathen, but even that of them that call themselves Christians: it is want of faith;

For seeing God is an invisible essence, and they are loth to worship what they cannot see, and they walk by sense and not by faith, the invisible Deity is by them worshipped in some visible forme, and I cannot judge more hardly against them then that

They have too much weaknesse in their understanding to make it necessary that their God must be visible: yet not so much weaknesse of sense as to judge that Idol to be God which is of their own making.

But see how God punisheth them; for seeing they will not worship a God whom they cannot see, he leaveth them to worship that which they can see to be no god.

Yet give me leave to commend the Chaldean for one thing; he doth not assume the glory of this victory to himself, and he findeth the honour of it above humane nature.

Therein teaching us to give the glory of all our good successes to him whom we know and believe to be our God, and not to overween our selves herein; for before this chapter shall passe, we shall find that the Chaldean will learne to be his own God, and thank himself for his victories, as it followeth,

ver. 26.

There

Therefore they sacrifice to their net; For, Nemo subito fit pessimus.

Yet some Interpreters applying this to *Nebuchadnezzar*, do think, that this imputing of the power to his god, was assuming of it to himselfe, and that he was his own god: as we read of *Alexander*, that after his many victories, he was so full of himselfe as to suffer himself to be flattered with that high appellation.

And *Daniels* story sheweth the pride of *Nebuchadnezzar* high grown; and this sacrificing to their own net, which followeth doth favour this exposition.

When I put these things together, *they shall offend, imputing this their strength to their God.* I find here,

1. Idolatry, imputing this to his God.

2. That idolatry is an offence to God.

1. Idolatry.

That the Chaldean is justly charged with idolatry, here I thus shew. Dr. Raynold. *de Idol.* Whosoever gives Divine Worship to a creature, is an Idolater.

Lib. 2. c. 1.

Quisquis creaturæ divinum cultum exhibet idolatra est, at Chaldeus hoc facit; but the Chaldean doth so, Ergo

The first Proposition is cleared, for whatsoever is honoured with the honour of God, is put into the place of God, against that law *non habebis Deos alienos*, Thou shalt have no other gods.

That the Chaldean is thus guilty, the text convinceth him; he imputeth the force of his warre and victory to his god. This is *Deus alienus*, this is an idol.

It is the proper honour to the true God to be *custos hominum* the Preserver of men: to be *Dominus exercituum* the Lord of Hostes. This honour the Chaldean gave to his God.

When *Rachel* said to *Jacob*, Give me children or else I die, *Jacob* was very angry with her whom he loved dearly, that she should despoil God of his due glory, and seek it from a creature. And he answered, *Am I instead of God?* Gen. 30.2.

For *Plato* an heathen Philosopher did confesse, *quodvis in mortali animante fiat, res tamen divina est Pragmatico.* In Sympos.

So when the King of Syria wrote to the king of Israel in the behalf of Naaman the leper, that he might be cured of his leprosie, the King of Israel rent his cloaths at that idolatrous demand, and said, *Am I a god to kill and give life?* So that the honour of God, given away from him to any creature is the setting up of an idol in the place of God.

The Nicene Synod did condemne the *Arrians* of idolatry, because they denied the Divinity of Christ, and yet acknowledged divine worship to him.

And because *Nestorius* did affirm Christ to be meer man, and not God, both the Ephesian and Nicene Synods condemned them of Anthropolatry.

We do usually offend too much in our ascriptions to the means of any good to us, wherein we wrong Gods glory if we look not up to him as the supreme Agent working in that means.

Thus in the Church of *Rome*, Angels by God employed for the service of man, by the over-doing thankfulness of man were honoured with the honour due to him that sent them.

Those that leave the service of God, and study men, and apply themselves wholly to their humours, to better their estates, do set up new and strange gods against the true God, and give his glory to creatures, and make their means their idols, do commit idolatry, and break the first great Commandement of the Law.

The Romanists cannot clear themselves of this trespass, though *Bellarmino* their Champion do his best to excuse it.

He distinguisheth between images, which he calleth *verarum similitudines*, the true similitudes of things: but he calleth idols false Representations of things that are not.

But not to trouble ourselves to examine his frivolous distinction, the image it selfe of a true thing subsisting, is a creature; and to give that, the honour due only to God, is grosse idolatry; for example, that in their *Romane Breviary*, which is directed to the Crosse, be it not to the image and representation of the Crosse before their eyes, but to the Crosse it selfe, is it not idolatry? *O Crux ave: spes unica, hoc passionis tempore angelis justisq; rebusq; sanctis*

2. This text chargeth them that they offend; whereby it appears

peareth that idolatry is an offence; you see how high it reacheth even to the ungodding of the Almighty, and we shall shortly see how sore it smarteth upon the offenders.

1. The devil is the Authour of idolatry; for when God had buried *Moses* secretly to prevent idolatry, the devil would have discovered the place to move the People to idolatry; that was the strife which Saint *Jude* mentioneth between *Michael* the Arch-angel and the devil about the body of *Moses*, wherein the Arch-angel prevailed against him.

2. The devil is a great tempter to idolatry; for he assaulted Christ so; *si procidens adoraveris me*, if thou wilt fall down and worship me. Reaf. 2: Matth. 4

3. The devil is the chief Agent in the Ministry of the idolatrous Priests, as the evil spirit offered his service to be a lying spirit in the mouths of *Baal's* Prophets, foure hundred of them at once. Reaf. 3: 1 Reg. 22: 27

The promise of Satan is that which he profest to Christ, to draw men from the worship of God to worship him; and there is no mean: all worshippers that do not worship the true God worship Satan; so the Chaldean imputeth their force to Satan; for he that is not with him is against him.

The use of this point is taught by the Apostle Saint *John*, *Use. Babes keep your selves from idols; give not the glory of God to creatures.* 1 John 5: 21.

It is an admirable thing in the whole course of the story of *Israel*; and after of the Jews; *Moses* could tell them; for what Nation is there so great? Who hath God so nigh unto them; as the Lord our God is in all things that we call upon him for? Deu t. 4: 7

Yet was idolatry their national sinne, although upon all occasions they might advise with God; though they had the pillar of fire, the pillar of cloud, the Arke, the Law, the Priesthood, the Temple, and all the oracles of God committed to them.

Therefore no wonder if the Chaldean who had none of this did commit idolatry.

These are examples for us; and because we have no feare but of the idolatry of the Church of *Rome*, we must take warning to keep our selves from their idols and their idolatry.

This

This we understand is now the study and care of the religious Patriots in the honourable and high Court of Parliament; let us joyn with them in our Prayersto God for the rooting out of the Romish Religion; let us give God our hearty thanks, that he worketh by his spirit such zeal of the glory of his truth in the godly faithful hearts of the Commons of this land, to stirre and rowze up themselves in a matter so much concerning the honour of our God as this doth.

For who delivered us from the Spanish violence in 88? And who delivered us from the bloody powder treason in An. 1605? If the gods that our enemies serve, could have prevailed against our God, had we not been as Sodom and as Gomorrah?

Therefore let us pray God to preserve us from idols, and from them that love and serve them, of whom I may say truly with David,

Ps. 55. 21.

The words of their mouths are smoother then butter, but warre is in their heart: Their words are softer then oyle, yet are they drawn swords.

There can be no hope that those men which will rob God of his glory and give it away to creatures, will ever be true to us.

Let every one in the zeal of Gods glory shew and professe his hatred to idolatry, and his love of the true Worship of God; and as they need *the sword of the Lord, and of Gideon*; so let us cry, The sword of the Lord, his word in the mouths of his faithful Ministers, *and the sword of Gideon*; the sword of the religious Court of Parliament against them.

Verf. 12. *Art thou not from everlasting, O Lord, my God, my holy one? we shall not dye O Lord my God, thou hast ordained them for judgement, and O mighty God, thou hast established them for correction.*

13. *Thou art of purer eyes then to behold evill, and canst not look on iniquity; wherefore lookest thou upon them that deal treacherously? and holdest thy tongue when the wicked devoureth the man that is more righteous then he?*

14. *And makest men as the fishes of the sea, and as the creeping things that have no ruler over them.*

15. *They*

15. *They take up all of them with the angle, they catch them in their net; and gather them in their dragge, therefore they rejoyce and are glad.*

16. *Therefore they sacrifice unto their net, and burn incense unto their dragge, because by them their portion is fat, and their meat plenteous.*

17. *Shall they therefore empty their net, and not spare continually to slay the nations?*

After God hath denounced his judgment upon the Jews, contained in the former Section, now the Prophet beginneth a new-wrestling with God, in the behalf of the afflicted members of his Church.

The Prophets speech is addressed to God himself, wherein he first ascribeth to God Eternity, *Art not thou from everlasting?* *O Lord my God?* He ascribeth to him Holinesse, *My holy One.*

And this Pronounne possessive *My*, doth lay hold upon a special interest that *Habakkuk* by faith claimeth in God.

From which consideration he draweth this cheerful Conclusion: *We shall not die O Lord*, speaking of himselfe and of the afflicted in the Church of the Jews, that though God had threatned such an invasion by the hand and power of the Chaldeans, yet shall it not proceed to their ruine. God will keep his Church; there is a remnant that God will save from the stormy winde, and the tempest; as *David* saith, *the flood of many waters shall not come neare them.* This faith he builds upon a good foundation; For

1. From the eternity of God, he may conclude, that the love wherewith he loveth his Church is an eternal love, and therefore not to be subject to the power of time.

2. From the holinesse of God, he may conclude that all the faithful Jews being an holy-seed shall have his favour.

Against this it may be objected that God hath revealed himself to the contrary, for he hath before threatned to raise up the Chaldeans, a fierce and terrible nation, that shall go through the bredth of the land, and shall run like an Eagle and an evening wolfe only for prey.

What hope then can there be against these?

The

The Prophet answereth that objection.

Thou hast ordained them for judgement; and mighty God, thou hast established them for correction.

That is, God by his might hath armed them against the Jews to execute his judgement on them, and for castigation and correction of them, not for eradication.

Verf. 13.

He proceedeth then to expostulate and dispute with God concerning this judgement to be executed upon the Jews by the Chaldeans;

Thou art of purer eyes then to behold evil, and canst not look on iniquity]

This is a further Confession of the holinesse of God, to whom he attributeth pure eyes, such as cannot behold evil, and look upon iniquity, because that holinesse cannot approve ill, and that justice cannot wink at it and leave it unpunished.

Otherwise, *videre malum non est malum*, to see evil is not evil; Gods general view of all things, doth set his eye upon the good and evil.

So the Sun shineth upon the just and the unjust, but God is a God that loveth not iniquity, neither shall evil dwell with him: he abhorreth all them that work wickednesse; David saith, His soule abhorreth them. So that the Prophet here acquitteth God from any hand in the evil of these Chaldeans, although he stirreth them up against the Jews; he is wise to use them as instruments of correction: but he is too pure and holy to be Partaker in their sins.

From hence groweth the Expostulation following. *Seeing thou art so pure and holy that thou abhorrest evil, and hatest all the workers of iniquity;*

Why dost thou look upon them that deale treacherously?

Why dost thou O holy and just God, look on, whilst the Chadean betrayeth thy People? Mr. Calvin reads *Transgressores*. Montanus *Prevaricatos*. Jun. *Perfidus*, whom the Kings Bible followeth.

This the Prophet *Isaiab* calleth a grievous vision. *The treacherous dealer dealeth treacherously, and the spoiler spoileth.*

Isa. 21. 2.

For the Chaldean did invade the Jew, both cunningly by treason, and violently by force.

He

He urgeth God further, *Why holdest thou thy tongue when the wicked man, that is, the Chaldaean, an idolater and a bloody man, devoureth the man that is more righteous than he: that is, devoureth the Jew, who as bad as he is, is a better man and more righteous than the Chaldaean.*

He wondreth at the softnesse and forbearance of God, that can see and be silent to behold so much iniquity.

He proceedeth in his complaint: *Thou makest man as the fishes in the sea, where the great ones do prey upon the small ones; and as the creeping things that have no ruler over them, and therefore feed upon one another, who have no law to awe them, but quis est valentior, eo violentior, so the Jews are to the Chaldeans a prey.* Vers. 14.

But the words following do shew another thing intended, not a reference of these creatures one to another, but all of them to the fisherman; so the sense is, thou seemest to esteem the Jew no more then thou dost the fishes on the sea, or the creeping things on the earth. For it followeth,

They take up all of them with the angle, they catch them in their net, and gather them in their drage. Vers. 15.

The Chaldeans are the Fishermen, the Jews the fishes; and for these they have,

1. *The Angle*, whereby is meant their fishing for a single Person.

2. *Their net*, let fall to catch more.

3. *Their drage* for whole shoales of fish; so that here is no evasion; he that escapeth the angle shall fall into the net; or if he escape the net, the drag shall sweep him away and bring him to the shore.

So that hereby all way of evasion seemeth stopped against the Jew, he is put into the hand and power of the Chaldaean, as a draught of fish into the hand of the Fisherman.

And all this while the Fisherman thinketh he doth no man wrong, as the Poet saith,

Nec patitur Tyrannum crescere pisces.

For the fish of the sea is esteemed his that can catch him: so shall the Chaldaean fish *Judea*, as if the Jews were fishes, not men, and as if there were no Providence to take care of them, no owner to call them his.

Therefore they rejoyce and are glad.

There is no compassion in them of *Chaldea* toward the
but as the Fisherman rejoyceth in his draught of fishes, and
ver looketh upon them with any pity of their lives, but is
that he hath gotten them :. So shall the Chaldean be
when the Jews are in his net, that he may carry them
captivity.

This victory doth not only make the Chaldean glad,
he is proud too, and boasteth in his own strength; and attri-
bute his prevailings to his own power, as it followeth.

Vers. 16. *Therefore they sacrifice unto their net, and burn incense unto
dragge: that is, they do thank their own arme, and armies
their victories, and as Iob saith, They kisse their own hands,
cause thereby they come to have a fat portion and plenty of mea
that they give no glory to God; yea, before the Prophet
from the mouth of God, that they would ascribe the prosper
their warres to their gods; i.e. to their idol, now they will
so proud, that they will thank their own wit and pe
for all.*

The Prophet concludeth with a passionate expostulat
Vers. 17. *Shall they therefore empty their net and not spare continually to
the Nations?*

Seeing they are a People so lawlesse, so mercilesse, so pr
O Lord wilt thou give way to them still, and shall they po
all that they catch, which he calleth, *emptying of their net*
shall they not spare continually to slay the nations? Shall they
thus from nation to nation, and shall they still conquer?
fish that comes into their net?

De verborum interpretatione baletius.

In the further handling of this section, I observe as in the
mer, two things.

1. The summe and contents of the whole section.

2. The parts thereof.

1. *The summe* hereof is this: whereas the Prophet at fir
holding the sins of the Jews, was moved with an holy ind
tion against them, and with zeal of Gods glory which ti
him into a chiding expostulation with God, for bearing so
with them, and therefore did stirre up God to judgeme

chasten them in the first section of this chapter.

Now that God hath answered him in the second, with declaration of his purpose to punish the iniquities of the Jews by the Chaldeans, whom God would stirre up to fight against them, and to prevail: Now in this third section, the Prophet is as much troubled and grieved at their punishment, as he was before at their sin.

Now he chides as fast, and disputes as hotly against the remissness and patience of God toward the Chaldean, as he did before toward the Jew.

Before he pleaded the cause of the glory of Gods Justice, in punishing the iniquity of the Jews; now he pleads the glory of Gods mercy in sparing them.

The first part was imprecation, this deprecation. And herein the Prophet doth declare his next affection to the Jews; for out of his hatred to their sins he desired their correction; but now out of his love to their Persons, he prayeth against their punishment, so farre that it may be moderate, as in *Jeremies Prayer*.

Correct us O Lord, yet in thy judgements, not in thy fury lest we be consumed and brought to nothing. Which teacheth us that

Religion hath the bowels of compassion; Truly they have no true religion that have no mercy. *Distr.*

This is given us in precept with a *scint*: *Be ye merciful as your heavenly father is mercifull*: there is nothing wherein the image of our God doth more shine in man, then his mercy, because that is the heavenly nature; the wisdom of God is too high for us, the power of God too great for us, the justice of God too strict for us; all these vertues of the Godhead be out of the reach of our imitation. *Reason. r. Luk. 6.36*

The furthest that our Saviour goeth in the patterne and precedent of wisdom, is *estote prudentes ut serpentes*, Be ye wise as serpents. In innocency, *Innocentes ut columbae*. be ye innocent as doves, it is not *estote prudentes ut pater vester*, Be ye wise as your heavenly father. *Wisdom.*

Concerning fortitude. The mother of *Samuel* saith *Non est fortis secundum deum*. *Sicut leo*, Salomon hath it: *sicut quercus*, *A-* *men* hath it. *Fortitude.*

Concerning Justice, let us take the righteous men at their best, Justice and

& then *Iustus fulgebunt ut sol*, the righteous shal shine as the Sun; but to *miseriordes ut pater vester*. We must strive to imitate him in mercy, that is, the divine nature, because it is *super omnia operades* above all the works of God, and that is the humane nature also, because it is called Humanity, and therefore we becometh the man of God.

Reason 2. 2. There is nothing that every one of us doth more stand in need of then mercy, without which all the frame of nature would shake and dissolve; it is *anima mundi*, the soul of the world; it is the juncture of every limb thereof: it is the garment that hideth our nakednesse; it is the grave, the sea, that burieth, that swalloweth all our reputed sinnes; it is the taylour to our backs, the cater to our bellies, the soule that quickneth us, the strength that supporteth us, the grace that saveth us, the power that raiseth us, the glory that crowneth us.

And they that shew no mercy, shall have none.

Reason 3. 3. The consideration of our own infirmities doth plead for our mercy to our delinquent brother, not to make the most of their faults, and scrue their punishment to the uttermost; rather to save our brethren, and to pull them out of the fire least we also be tempted: for we have many suits to God for pardon of our own sinnes; and therefore by the law of Justice let us do as we would be done to, that is, sollicite the favour of God for our brethren; and although the zeale of Gods glory do put us to it to pray for their correction, that they may be amended, yet considering how bitter the medicine is that healeth sinne, let us entreat the Physitian to look but on the corrupt humours in the body of the Church to purge them, to take no more blood from the body thereof then may stand with the health of the body.

Reason 4. 4. It is a more easie suit to obtain the mercy of God, then to stirre up his anger; for as he is slow to wrath, and long-suffering, and when he doth begin to chide, he will not keep his anger continually: so he is rich in mercy, abundant in goodnesse; *oleum supernat at vino*, the oyle swims above the wine. Christ his sonne the character of his fathers glory, of his mercy, the true coppie of that *sicut Pater vester qui est in calis*, as Our father which is in heaven;

Of whom Saint *Augustine* sweetly commenting upon *bi pa- ter ignosce eis*, father forgive them, saith, he left them not *quo- De uti- josque ejus jam sanguinem possent bibere credentes quem suaderant pzn. l. saviantes*, they know how to drink believing, the blood which they shed raging, which is called in the Psalmist *Multitudo dul- cedinis*.

Saint *Hilary* upon the Parable of the parable in the vineyard saith,

Ad spem omne tempus est liberum, & mercedem non operis sed mi- In Pl. sericordiae undecime hora operari consequuntur.

God loves to be solicited for mercy.

4. Because in the contrary *Jonah* had a chiding from God him- Reaf. 4 selfe, that he stood more upon the credit of his office, then he did upon the honour of his God that sent him, being so angry at Gods sparing of *Niniveh*.

Wherein God himself pleaded the cause of his own mercy, and justified his suspense of the threatned judgement against *Jonah*, &c.

David had good cause to choose to fall into the hands of God, rather then into the hands of men, *for with God there is mercy*. And had *Niniveh* been in the hand of *Jonah*, their fasting with sackcloth and repenting, should not have cleared nor calmed the storme threatned.

God said, in *Niniveh* there were more then six score thousand Persons that knew not the right hand from the left : there were a great many more in the nation of the Jews, many also that served God with a true heart, many that was not yet com to the height of sinning, of whom there was hope: many that had drunk deep already of the Cup of affliction by the sins of others who had thereby provoked God.

Therefore *Habakkuk* could do no lesse then stand in the gap now, and keep out some of this wrath.

To make use of this doctrine, and of the holy example of *Use* this Prophet, let me use the words of the Apostle to you.

Put on therefore (as the Elect of God, holy and beloved) bowels of Col. : mercies, kindnesse, humblenesse of mind, meeknesse, long-suffering.

Forbearing one another, and forgiving one another, if any man 13. have a quarrell against any man, even as Christ forgave you, so also do ye. And

14. *And above all things put on charity with the bond of perfect-
ness.*

As it is a welcome suit to God, when out of a zeal to his glory you do call upon him for his judgments, to chasten the overgrown sinnes of the time in which ye live: so it is a pleasing intercession which soliciteth for mercy in Justice: for the pure justice of God will endure an alloy of mercy, and we shall have the better interest in his favour, by how much the more we desire more sharers in it.

There be good Authours of opinion, that the Prayer of Stephen, *Father forgive them*, was no weak means of the Conversion of Saul, who was one of his Persecutors.

The point is moderation, that neither we should so favour high-grown sinners as not to complain to God of them, nor yet so delight in their punishment, as not to pray against the whole and full displeasure of God: that neither the zeal of Gods glory do extinguish Christian compassion, nor the tendernes of pity quench the zeal of Gods glory, but that at once we do shew our obedience to the whole law, that he that loveth God may love his neighbour also.

God himself directed *Abimelech to Abraham* to pray for him, and the friends of *Job* to use *Jobs* intercession, because he loves to be entreated to shew mercy.

And the rich man in hell would not have his brethren come to that place of torment.

Complain then, that is holy passion; but begge easie punishment, that is charitable compassion; the children of God have as many tears to shed for the punishment of their brethren, as for their sinnes.

2. The Parts are two.

1. The Prophets resolution concerning the Church and Common-wealth of the Jews.
2. The Prophets dispute with God.

The first containeth an argument.

1. The Antecedent: *Thou art from everlasting O Lord, my God, my holy One.*
2. The Conclusion; *Therefore we shall not die O Lord: thou hast ordained them for judgement, O mighty God, thou hast established them for correction.* The

The Proposition : *I hat God is eternal and bety,* needs no proof to such as know God; both are clearly mainained through the whole body of Scripture.

1. *The Eternity of God.*

And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God. Gen. 22.

Moses, Before the mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting thou art our God. Pl. 90. 2.

Saint Paul, speaking of the mystery of the Gospel long kept secret; but now is made manifest; and by the Scriptures of the Prophets, according to the Commandment of the everlasting God made known to all nations: Rom. 16.

Hast thou not known? hast thou not heard that the everlasting God the Lord, the Creator of the end of the earth, saimeth not? Isa. 40. 28.

Plato defined God to be *eterna mens sibi ad omnem felicitatem sufficiens, summe bona, & omnia boni efficiens in natura.*

Neither can we rest in the search of causes, till we come to one supreme external cause of all things, the *Alpha* and *Omega* of all other things, of himself without *Alpha* or *Omega*.

a. The Conclusion from hence issuing, is: *Therefore we shall not die,* saith *Habakkuk.*

For as God is eternal in himself, so is he to his Church, and from the eternity of God doth the eternity of Angels and men derive it self, for eternity cannot flow from any thing that is not it selfe eternal; and we know that the nature of Angels and men is eternal, both of them being by the external God created to abide for ever: the elect Angels and men in eternal glory, the reprobate Angels and men in eternal shame and pain.

Yet is the judgement of the reprobate in Scripture called by the names of *Death*, *Destruction*, *Perishing*, because these be titles of the greatest horror and dismay, that the heart of man can conceive.

Now we have two hopes built upon this foundation of Gods eternity, *non moriemur.*

1. Temporal, that God will still reserve a remnant of the Jews to return again to the possession of their fathers, and to build again the City and the temple, and to renew the face of a Church.

Church and Common-wealth : so, *non moriemur hoc est omnes*, we shall not die, that is not all.

2. Eternal, That God will not utterly cast off his People from his favour, but that although he scourge them with the rods of men, even to a temporal losse of their land, their liberty, and their lives, yet *non moriemur*, we shall not lose our interest in his promise of a better life.

So that the Prophet doth teach us the right use of the doctrine of Gods eternity, to assure us against all temporal and eternal evils.

N. 90. 2. And this doth *Moses* conclude for this Antecedent, *Before the mountains were brought forth, or ever thou hadst formed the earth, and the world: even from everlasting to everlasting thou art our God.*

Vers. 3. *Thou turnest man to destruction, again thou sayst return ye sonnes of Adam.*

From the power of Gods Eternity, there is a return for the sons of *Adam*, as *David* saith, *Thou renewest the face of the earth. Non moriemur*, death our last enemy shall be destroyed and perish, we shall be translated from death to life; this is clear: because God hath in eternal wisdom appointed an eternal redemption for some to an eternal inheritance of eternal glory.

This eternity of God is two fold.

1. *Eternitas essentie*, Eternity of Essence in himself.

2. *Eternitas Providentie*, Eternity of Providence, in respect of his creatures.

From the first we conclude the second, for if God be in his own nature eternal, he hath also an eternal Providence, by which he governeth all things: his word by which he governeth is also eternal in the heavens.

Quaest. 83; Saint *Augustine* proveth this point of Gods eternity thus, l. c. 19.

Quod incommutabile aeternum est.

That he proveth, *Quod semper est ejusdem modi est incommutabile.*

Such is our God without variableness or shadow of change, and therefore eternal.

And whereas from this eternity our Prophet doth conclude *Non moriemur*, Saint *Augustine* doth therefore call our eternity *immortalitatem*, rather then *aeternitatem*.

2. Another Argument is here inforced, *Thou art holy.* Therefore this punishment of the Jews by the Chaldeans, is for their correction only.

Anteced.
Conse-
quent.

Of the Antecedent.

God is holy. The Quiristers of heaven do attribute it to God three times; in some Greek Copies we read it three times three; nine times *αγιος* holy,

The song of *Moses* is sung in heaven, and that saith, *Who shall not feare thee O Lord, and glorifie thy name? for thou only art holy?* Rev 15. 4

The Seraphims say each one to another.

Isa. 6. 3.

Holy, Holy, Holy is the Lord of Hosts, the whole earth is full of his glory.

It was his law. 1. For his Godhead, that none other but he should be called God or esteemed.

2. For his Worship, not to be given to creatures.

3. For his name, not to be taken in vain.

4 For his Sabbath to be kept holy.

And it is our first petition *sanctificetur nomen*, Hallowed be thy name, and for our conformity with him.

For I am the Lord your God, ye shall therefore sanctifie your selves, Levit. 11. *and yee shall be holy, for I am holy.* So there is 1. *Sanctitas increata*, 44. an increate holinesse in God.

2. *Creata*, Created in man, as a beam of that heavenly light, a stream of that full fountain in our God.

This uncreated holinesse which is the attribute of God, is the absolute perfection of Gods nature and attributes, his full goodness, not only that wherein he is good in himself, but in his operations also.

2. The Consequent.

From hence the Prophet concludeth, that God cannot do more to his Church then correct it; he cannot utterly destroy it, because he is holy; so is his Church; his correction of the Elect is only a fire to purge out their dross, which will go out of it selfe, when the combustible matter is spent. Hear God himselfe.

I am the Lord, the Holy One, the Creator of Israel, your King, Isa. 43. 15.

This People have I formed for myself, they shall shew forth my Vertues. 22. praise.

P

I but

I but our sinnes spoile all. He addeth,
 Verſ. 25. *I, even I am he that blotteſt out thy tranſgreſſions for mine own ſake, and will not remember thy ſins.*

The Church of God is *ſemen ſanctum*, an holy ſeed; God cannot forſake it, he is *Sanctus Creator* an holy Creator, and he is *Sanctus Redemptor*, an holy Redeemer of it, as the holy text ſtirleth him.

Applicat. You ſee here, that as Chriſt ſaith, *This is life eternal to know thee.*

Let us ſtudy God and his attributes; for from thence we derive whatſoever we are or have, they are our light of direction, our ſtaffe of ſupportation.

From the wiſedome of God we have all intellectual illumination.

From the Juſtice of God, all our integrity.

From the Holineſſe of God, all our Sanctification.

From the Eternity of God, our immortality.

From the Omnipotency of God, our ſtrength.

And as by our faith we cleave to him, ſo we are made Partakers of the divine nature.

The juice of this text, is the Prophets faith, which from the Holineſſe and Eternity of God doth reſolve

Doct. That this judgement of God, threatned againſt the Jews, is no more then a temporal chaſtiſement, according to the doctrine taught out of *Obadiah*.

Though God afflicteth his Church, yet he loveth her ſtill.

This perſwaſion of deliverance from evils is found in natural men, but either it is grounded upon an opinion that they have of fortune ſuch; make chance their God; or it is built upon the conſideration of the viciffitude of things which maketh ſundry mutations.

Infermes hyems reducit

Jupiter; idem

Hor. Car.

2. Od. 10.

Summoziet; non ſi male nunc, & olim ſic erit. God ſendeth ſow weather and faire, if it be ill now with us, it will not be ſo hereafter.

This is but cold comfort, to hope only in the change of times and ſo to look for better days.

Sermon

Some acknowledge a Deity and ascribe all alterations to that, not knowing the true God, as *Aeneas* comforted his company,

Vivate & vestmet rebus servate secundis.

Continue and reserve your selves for better times.

Dabit Deus his quoque finem, God will put an end to these your sufferings,

But that which comforteth the Saints of God in afflictions is their faith in the Eternity and Holinesse of God, from whence they gather assurance that they shall not miscarry under the rod of God; he is eternal; therefore they shall not perish; he is holy, therefore he will but correct, not destroy; and hereof they make this use;

1. They do not limit God to a set time when he shall deliver them: so *Daniel* waited for the deliverance of *Israel* from *Babylon* seventy years: The Church waited till the fulnesse of time for the promised *Messiah*.

2. They do not limit God to any set means of deliverance. *Mordecai* did see that the preferment of *Hester* was a likely means to save the Jews from the fury of the decree which *Haman* had procured against them, and he putteth her to it, to use her mediation with the King for it, but he builded not his hopes in that means; for he said to her,

If thou altogether hold thy Peace at this time, then shall there enlargement and deliverance arise to the Jews from another place. Esth 4.14.

The promise made to *Abraham*, concerning his seed was in nature despised by the old age of *Abraham* & *Sarah*, yet was not *Abraham* out of hope: but when *Isaac* the sonne of Promise was come, God afterward commanded him to be offered in sacrifice, yet did not that weaken the faith of *Abraham*; for he built upon the word of the promise, and not upon the possibility of the means. For he that promised was faithful.

3. They do not limit God to the measure of affliction; for they know that whatsoever the judgement be which God inflicteth upon his Church, it cannot exceed a fatherly correction. So *Job*, *Though he kill me yet will I trust in him.* Job 13.15.

4. They are not discouraged in the faith of Gods mercy, though they see the contrary, and therefore being in one contrary

trary they do believe another.

Thus even when they feel the burthen of their sinnes, they believe their justification; for the heavy-laden seeke Christ in case.

When they feel misery, they believe blessednesse, for they know, *Blessed are they that mourne.*

When they feel correction they believe, for he chasteneth every sonne whom he receiveth.

When they feel themselves forsaken of God, they believe themselves interested in his favour, as *David* and *Christ*: *O God, my God, why hast thou forsaken me*; Both forsaken in respect of their feeling, neither in respect of their faith.

Pl. 16. 8. 5. They by faith are ever in the Presence of God: so *David* *I have set God always before me, for he is at my right hand, therefore I shall not be moved.*

Heb. 11. 27. So it is said of *Moses* being in danger in *Egypt*, By faith forsooke *Egypt*, not fearing the wrath of the King; for he endured as seeing him who is invisible.

Thus strongly do they build, whose foundation is not laid any possibility of their own merits to deserve deliverance, and their own wit and cunning to decline evils, or of their own strength and power to resist them, or evade them, or the ciffitude of things to change them, but trust in the living God, and make him their hiding place.

Doct. 2. Whereas the Prophet saith, that *God had ordained the Chaldeans for judgement*, that is, for the execution of his judgement and hath established them for correction, *Docemur* we are taught That God is the Author of punishment, God himself assuming it to himself.

Amos 3. 6. *Shall there be evil in a city, and the Lord hath not done it? Alas, paine the evil of punishment.*

Pl. 90. 7. So *Moses*, *For we are consumed by thine anger, and by wrath are we troubled.*

Pl. 39. 11. So *David*. *When thou with rebuke dost correct man iniquity, thou makest his beauty to consume away like a moth.*

Reas. 1. 1. Because every sinne is a trespassse against God, as *David*, *mihi soli peccavi, Against thee only have I sinned*; for every is a transgression of the Law, and therein God is offe

ed, and he is a jealous God, visiting the iniquity of the fathers upon the children.

The trespasses against our brethren in the breach of the second Table, be immediate sins against God. For as when the plate is not cut for the mint, to clippe it is no breach of the law, but when it hath the stamp impressed, and is coine, then to clippe or wash, it is treason, not for the matter, but because of the stampe.

So the matter of our brethren is but earth, and the violation of it is but the defacing of earth: but bearing the image of God in it, it is a trespass against him whose image is therein insculped, to wrong it.

2. Because every punishment, as it is *pæna* a punishment, so it Reason 2 is *vindicta* a revēge, and God layeth claim to that by Prerogative, *vindicta mea* my revēge; no man can take the sword out of his hand: it is *virga tua*; saith David, thy rod.

3. Because none but God can search the heart where sinne Reason 3 breedeth, and knoweth how to proportion punishment to the sinne. Punishment is the Physick of the Church; as *Augustine*, *Quod pateris medicina est, non pæna*, that thou sufferest is thy medicine, not thy punishment. He only knoweth how to temper the medicine for the health of the Patient, for he knoweth whereof we be made, he only can work good out of evil.

4. Because there is none but God that doth whatsoever he Reason 4 will, none but he can ordain or establish judgement: the judgements are called *Judicia dei* the Judgements of God; in that cruel execution done upon Christ in our flesh, as there were the wicked hands of the Jews and the Romanes, so there was the determinate counsel and fore-knowledge of God. Aas 2. 23

1. Let us not therefore sinne against God, and make an idol of Use 1. him, by making him all mercy; for though we call him father, doubtlesse there is a God that judgeth the world, who upon the wicked will rain snares, stormes and tempest, this shall be their portion to drink, rather meet a temptation with *Ioseph*, and say, *How then shall I do this great wickednesse and so sin against God?* For our God is a consuming fire, And

It is a fearfull thing to fall into the hands of the living God.

2. Let us not fret at the means ordained by God for our correction Use 2.

rection, remembering that God hath established them for our
 Psal. 39. chastisement : but let us rather say with *David, obmutui & non*
aperis os meum quia in domino fecisti : I was dumb, &c. because
 thou Lord hast done it : let us know and confesse who it is that
 smiteth us, and say, *Thou hast smitten me and thou wilt heale*
me.

Use 3. 3. Let us remember when God taketh off his hand and resto-
 reth us again to the chearful light of his countenance, to acknow-
 ledge his mercy to us, and as Christ saith, *to sinne no more, least*
some more heavy judgement fall upon us.

Let us with *David* remember the vows which we made to
 God in our affliction, and spend the time of our sojourning here
 in feare.

Use 4. 4. Lastly, Seeing God hath comforted us, let us also comfort
 2 Cor. 1. 9. our brethren, as the Apostle saith ; for God comforteth us in all
 our tribulations, that we may be able to comfort them which be
 in any trouble, *by the comfort wherewith our selves are comfor-*
ted of God : so as Christ said to *Peter*, *when we our selves are*
converted we shall strengthen the brethren, and the God of Peace and
all Consolation shall give unto us the blessing of his Peace.

2. The Prophets dispute with God.

The Prophet seemeth amazed at the course of Gods proceed-
 ing against the Jews by the Chaldeans. And the remain of this
 chapter doth contain his expostulation with God; wherein

1. He layeth a ground of this Argument,

The eyes of God are pure.

2. He questioneth God how thele inconveniences following
 are born withal by him, which are these.

Grievances.

1. How God should look on whilst men deal in acherously v. 13.

2. How God should hold his tongue whilst the wicked devour-
 eth the man that is more righteous then he, ver. 13.

3. How God can expose the Jews his People as a prey to the
 Chaldeans, ver. 14,

And thou makest men as the fishes of the sea, and as the creep-
ing things that have no Ruler. From which liberty given
 to them.

They break forth in all extremes of cruelty, ver. 15. They take
 up

up all with their Angle, they catch them in their net, and gather them in their dragge.

4. They insult over the conquered, ver. 15. They rejoice and are glad.

They commit self-*idolatry*, ver. 16.

Therefore they sacrifice to their net, and burn incense to their dragge, because by them their portion is made fat, and their meat plenteous.

5. How God can so long dispense with the crimes of his Church, and whether he will forsake them, ver. 17.

Shall they therefore empty their net, and not spare continually to slay the nations?

1. Of the ground of his contestation, *Thou art of pure eyes*. This phrase is according to the capacity of humane understanding, and it is doubly figurative,

{ 1. In that eyes are attributed to God.

{ 2. In that they are said to be pure.

1. It is a thing frequent in Scripture to give the parts of a mans body to God, the eye, the ear, the hand, the heart, the foot, the bowels, the arme, the face, the back-parts; whereupon certain hereticks literally understanding those phrases, have believed and taught that God is like to man in shape of bodie, and that the image wherein God made man, was corporeal. These hereticks are called *Anthropomorphites*, because they ascribed to God the image and corporeal likeness of man.

Whom some ignorant Persons have used to point in the representation of a grave old man, against the clear text of Scripture and warrant of truth.

Of this I will only tell you what Saint *Augustine* writing to *Fortunatianus* a bishop concerning the judgment of another Bishop, who maintained this heresie, saith, Epl. 1. 12.

The text of Scripture attributing the parts of humane bodies to God, must not be literally understood; for then we must allow God also to have bodily wings, for we read also often of the wings and feathers of God.

But saith he, as by the wings of God, we do understand divine Protection: sic cum audimus manus operationem: pedes praesentiam: oculos visionem: faciem iustitiam: brachium potentiam:

So by hands divine operation, by feet Presence, by eye vision, by face Iustice, by hands divine Power.

And to shew that *neque solus*, neither alone, *nec prior*, nor first he is of this opinion, he citeth Saint *Hierome*, Saint *Gregory*, *Nazianzen*, St. *Ambrose*, St. *Athanasius*, all of the same judgment.

And surely because this errour is yet in the minds of many simple and ignorant people of the world, it will be fit that you do learn that when you do either give thanks to God, or pray, or think on God, you do not conceive him in your thoughts in any such manner, but as he hath revealed himself to us in his word; God is a spirit eternal, immortal, invisible, infinite in Wisedome, Justice, Holinesse, Power, Mercy, Goodnesse, Seeing and forcieeing all things, doing whatsoever he will in heaven and in earth, and in all deep places, governing all things by the word of his power.

Moses who searched as deep into this sacred and secret mystery of God, found that the face of God, that is, his heavenly nature could not be seen, only his back-parts, that is, the effects of his attributes might be seen.

No doubt God took that occasion in *Moses* to teach the Church, how they should conceive him in their thoughts.

Ex 33.23. *Thou shalt see my back-parts.*

Gregor. Nyssene. We must follow after God, for he goeth before us, and guideth us, as David. He teacheth the way that we should chuse.

Qui autem sequitur, non faciem sed tergum aspicit, Procopius. Invisibilia dei videntur ex creatione.

For we must remember how tender God was of appearing in any forme which might have been represented in picture or sculpture for fear of idolatry.

Deut. 4. 35. *Take yee therefore good heed unto your selves, (for yee saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire.)*

Verf. 16. *Least ye corrupt your selves, and make you a graven image the similitude of any figure, &c.*

Neither is it necessary for adoration, that we do assigne any set figure to God in our thoughts, seeing every one of us doth believe that he hath a living soule in him, whereby all the parts of

of the body are both directed and enabled in their several offices, yet no man can conceive any set forme or similitude wherunto it may be resembled.

2. Another figurative speech here is, where the Prophet calleth these eyes of God *pure eyes*; for wickednes and evil cannot defile the sight: it is said of the fair eye of heaven, that it shineth upon the just and unjust.

And David saith; *that God seeth all the thoughts of mans heart*, why he then seeth much vanity and much iniquity.

But those are called pure eyes which do behold nothing that is evil, to approve it in it selfe, to abet it in our brother, to imitate it in our selves, and in this sense the eyes of God are said to be pure, that is, abhorring sin.

Again, the Purity of Gods eyes doth import the clear judgment of God, which is of such penetration as nothing can conceal it self from him, in which sense David saith,

The Lord is in his holy Temple, the Lords Throne is in heaven: his eyes behold, his eye-lids try the children of men; upon which words Saint Augustine saith, that there is *apertio and opertio oculorum Dei*, an opening and a covering of Gods eyes. Ps. 11. 14.

He is said to see with his eyes, when he declareth himself to see and take notice of any thing: but he doth try with his eye-lids, when he maketh as though he slept and considered not, winking for a time at the iniquities of men.

Our lesson from this double figure of speech is, Doct.

That God is a severe searcher and punisher of sinne; for search, *he trieth the hearts & reins* for punishment; *judgment begins at his own house*: this certain rule of truth we must lay hold & beleive, that the Justice & trpth. of God can't fail; the whole course of Scripture, the experience of all times doth make this good.

The sin of the Angels that kept not their first estate, was soon found out and punished; the first news we hear of them was that one of them was a tempter, and deceived our first Parents.

There was a light shining in darknesse, which the darknesse comprehended not. The Manichees seeing the devil went so early against God, thought and taught that there were two principles, two beginnings, one good God the Author of all good, another evil God the Author of all evil, not knowing the fall of the

the Angels, and the mischief that they attempted against God after their fall.

But they were the first example of the severe vengeance of God. Of whom Saint *Jude* saith,

Jude 6. And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the last day.

And for our first Parents, the pure eyes of God saw their nakedness after their fall, and came himself into the garden in the coole of the day and convinced the Delinquents, and examined the fault; and gave judgment against them all, and presently executed that judgment.

Then *Cain* when his sin was yet but in the bud, at the first putting forth thereof, in the casting down of his countenance, was called to account for it, God disputing the matter with him; and after when he came to the execution of his abominable wickedness, God again well examined the evidence, convicted the Prisoner, and brought him to confession of his fault, and banished him from his presence.

In all these examples God was a speedy and a severe Judge, as was fit for terrour in the beginning; but after he grew more remisse, and as the Apostle saith,

1 Pet. 3. 20 The long-suffering of God waited in the days of Noah, while the Ark was a preparing; So that God declared himself patient and long-suffering, who had before shewed and revealed his severe Justice, that the terrour of his righteousness might discourage sin, and yet his gentle forbearance might invite to repentance.

Therefore throughout the whole course of holy Scripture, we have examples of both sorts, both of quick vengeance and of favourable sufferance, that God may be known both to be just and merciful. The reason whereof is,

1. That the danger might breed terrour; for who can promise himself mercy, when our just God may and doth take such quick vengeance? Remember *Lot's* wife, that she was *Lot's* wife whom God favoured, that the Angel pulled her out of *Sodom* to hasten her from their judgment, that her offence was no more then looking back, whether out of curiosity to see what God would do to *Sodom*, or out of unbelief doubting the truth of the threatening.

or out of love to the place, or to some persons left behind to the wo, she was made an example of present calamity and turned into a pillar of salt.

Therefore remember *Lots* wife for terrour, to strike fear in thee that thou sin not, least thou be smitten so soon as thou hast offended; this to prevent sin.

2. That such as sin and find not the present wrath of God avenging sin, may make use of that patience of God to repent, least a lingering judgment be but the whetting of a sword to a sharper cutting when it cometh.

For the remissenesse of God doth not proceed from any respect of Persons, nor from a liking of any kind of sin, but out of free and undeserved favour, and for the glory of his own mercy, that he may be feared.

Who knoweth the mind of the Lord, or who hath been of his Counsel? who can tell when he is tempted to any sin, and embrace the temptation, and committeth the sin, whether God will make him an example of his patience and mercy, & long-suffering, by giving him both the time and grace of repentance, and open to him the fountain for sin and for uncleanness, to wash him and cleanse himself from his sin: or whether he will make him an example of his severe justice in chastening his trespasses with some speedy vengeance, as he did the rebellion of *Corah*, or the lying of *Ananias* and *Saphirah*. Use.

Therefore our care must be to keep our heart with all diligence from conceiving sin, to take heed to our ways that we offend not in our tongue, to take heed to our foot, to our hand that they act not sin, ever remembering that God is a jealous God, and that loveth not iniquity, and that he hath pure eyes which cannot behold evil to allow thereof.

Herein the example of Christ is good, *I have set the Lord al-ways before me*; for godly feare doth put God always in sight of us, and of all our ways. Ps. 16. 8f.

Let us set our selves always in the sight of God, and answer every temptation to sin with this answer, *Thou O Lord art of purer eyes then to behold evil*.

For therefore hath God so clearly revealed his Majesty, Power and Justice to the sons of men, *That his feare may be before* Ex. 20. 1

before your eyes that you sin not.

The King on earth chafeth away all evil with his eye, men feare the wrath of a King as the roaring of a lion: as the pure eyes of God, seeing all our ways, being above or and about our bed, understanding our thoughts long before thing awe us! Christ saith, *Fear not them that can kill the body and can do nothing more, but feare him that can cast both body and soul into hell fire.*

This God that hath this power over the work of his hands, as he hath pure eyes from whose sight nothing can conceal itself: so he hath a right hand, *inveniet dextra e malos ejus*, his right hand will find out his enemies, yea with his arme, and the sword that he wieldeth is sharp; for saith, *he hath whetted it of purpose to cut off from the earth godly thereof*: he hath albow bowe and that is bent, he hat ven and that is full of deadly arrows; and howsoever v light him, our God is a consuming fire; to the Effect he *intra*, a fire in the bush; burning but not consuming; but ungodly that make no conscience of sin, he is *ignis devorans* devouring, as David saith.

The flames shall burn up the ungodly.

The crying sins of our times, injustice in the Courts of ment, contempt of Religion, oppression of the poore, by the Sabbath, profane swearing, beastly drunkenness, nable wantonness, contentions and such like, do give e against us, that there is no feat of God before our eyes, fear not the Presence of God, we regard not his pure eyes.

We would have cured Babel of those diseases, and sh healed; the Word which is the proper Physick for these is either not heard with attention, or not kept with ree mangle it not with faith, when we hear it, so that we heap r against the day of wrath: my brethren, do not so wickedl against God, sin not against your own souls, for so *Mose* *rah* & his company, he raiseth sinners against their own shat are enamples recorded for the perpetual use of the even for them upon whom the ends of the world shall co

What the judgment of Korah and his company was in said,

Num. 16.
38.

All Israel that were round about them fled at the cry of them: for they said, least the earth swallow us up also. Num. 16. 34.

These Records of former times are kept for us that we might always have them in sight, that we might make it our own case, and feare before the Lord, and fly from the tents of such wicked persons, who make no conscience of the pure eyes of God beholding all their ways, least we perish with them.

2. Upon this ground he doth dispute; for seeing he resolveth that God is most just, and there can be no shadow of changing in him, he enquireth of him how it comes to passe, that so many evils be suffered in the world, in the eye and sight of God.

From whence we are taught that in all our considerations of the carriage of things under the government of Gods Providence, howsoever strange the effects may seem to us, yet we must take heed that we never question either the Wisdome, Justice, or Goodnesse of God. *Doct.*

Let us resolve on that, and we may safely sit down and wonder at the effects of his will; for *David* saith, *Tu facis mirabilia secreta*, Thou alone dost wonders. And *Augustine* saith, that God doth manage things *judicio saepe arcano sed semper justo*, often by secret, but always by just judgment.

And upon this holy resolution of the Prophet, which giveth God his due and no way doth tax him, but pronounceth him to be himself,

I dare not receive the judgment of *Mr. Calvin* upon this passage, because I am perswaded that he is too harsh in his censure of this Prophet, and yet I find it so much against his will to find fault, that he doth what he can again, when he hath wounded him to heal him again.

I honour the memory of *Mr. Calvin*, as of a clear light set up in the Church of God, and am as unwilling to tax him, as I find him unwilling to tax the Prophet, and therefore I wish his Reader to read him out upon this place, and he shall find that it is not *motus violentus*, but *trepidationis*, not a violent, but a trembling motion that carries him. For

1. He saith, *descendis ad humanas affectus* he descendeth to humane affections, so he may do and yet not offend.

2. He addeth, *ostendis se quodammodo vacillare*, he shews himself

self somewhat wavering; that cannot be defended; for the motto of a just man is *semper idem*, always the same; and it is the ungodly man who is unstable in all his ways; his heart is not established.

3. But he smiteth home when he saith, *verum quidam est, secundam partem versus affinem esse blasphemie*, the second part of the verse to be near a kinne to blasphemy; *quia obmurmurat & infimulat deum unimie tarditatis*, because he murmured and accused God of too much slacknesse.

Yet Mr. Calvin healeth him again; pardon him in this; for he was in *Angusto* in a strait, jealous of having the honour of God touched by the Prophet, and yet tender of any touch of the charity that he did owe to the Prophet, and therefore having declared his holy love to God, he doth his best to excuse the Prophet, saying of him, *frangit sibi injicit & occurrit mature. Se temperat ut praeveniat nimium fervorem*, he tempers himself that he might allay this too great heat.

And in the end he confesseth, *quia non potest se expedire rebus tam confusis, disceptat potius secum quam cum deo*, because he could not get out of this maze, that he reasoned with himself rather than God.

For my opinion I acquit the Prophet from any suspicion of inordinate affection in this his complaint, so long as he doth do God the right to acknowledge him both eternall and equal; I wonder not if he, and all that consider him aright in his ways, be swallowed up in the depth of admiration of them.

Let any man observe that which followeth in the Prophets complaint, and he shall see great cause of wonder; but whensoever such occasion is offered to us to behold the like, let us do our God the right to confesse him holy and just, and to resolve that which way soever things go, there can be no fault in him: therefore let us say with *David*,

Domine, tu justus es, & justa sunt judicia tua, thou art just, and thy judgements are just.

Pf. 3. 18. It is a good saying of old *Eli* the Priest, when *Samuel* told him of the judgments of God upon his house, *It is the Lord; let him do what seemeth him good*.

Yet is it not unlawful for the children of God reverently to consider the ways of God; yea it is a work for the Sabbath, to
take

take the works of God into regard.

O Lord, how great are thy works and thy thoughts are very deep. Pl. 92. 5.

A brutish man knoweth not, neither doth a fool understand this.

It argueth a great defect in judgement, when we shall think a thought which may derogate any thing from the glory of our God; for it is true, *fecit quicquid voluit*, he hath done whatever he would; so it is true *omnia bene fecit*, he hath done all things well, and we say truly of him, *He hath done all things for the best*; for so he doth even then when his ways do crosse ours, and when those things that he doth do seem to us and to our reason as most opposite.

To help which our weaknesse we are taught to pray, *fiat voluntas tua*, thy will be done.

Let us come then to a view of the particulars which the Prophet recounteth, which God doth behold and not yet punish.

And herein we shall find the Prophet an Orator setting forth the iniquity of the times, and the miseries of the Church then, so as we may say his heart hath indited a good matter, and his tongue is the Pen of a ready Writer.

Here be the Prophets grievances.

1. The first is treason, *Wherefore lookest thou upon them that deal treacherously?* Mr. Calvin renders it, *quare aspicias transgressores?* and so doth the Geneva translation render it: *Why lookest thou upon the transgressors?*

But that is somewhat too large, for that includeth all sorts of sinners.

Imo. Cur intuereris perfidos? so the Chaldeans, of whom the Prophet complaineth, here are set forth as you heard by the Prophet *Isay*.

Dolus an virtus, quis in hoste requirat?

Isa. 1. 2.

Treason is not wrought by a profest enemy in times of open warre, and proclaimed defiance, neither do we call the secret practices of enemies working underhand by the name of treason, they are military stratagems; but it is called treason, when by corrupting some of the opposite side, the enemy doth take advantage.

And this is commonly one of the mines which is carried under the states of great Kingdomes, to destroy them and blow them

And the Author and Finisher of our salvation, though he was assaulted by profest warre of the chief Priests, Scribes and Pharisees, yet he was put into their hand at last by treason; one of his owne twelve betrayed him.

And it is the chief use of the new order of Jesuits in forreina States to corrupt the affections of subjects, *ut prodant*, that they may betray.

This is a great grievance; for treasons be commonly carried with great secrecie; yet the Prophet saith, that God looketh on, he beholdeth all the conveyances both of Projection and Execution; and that is it which amazeth the Prophet, that God who loveth not treason, should look on and behold it in all the ingresse and progresse of it, and not stop it.

Dott.

Beloved, we have a lesson from hence.

The Lord seeth treason.

Not only the great treasons wrought against States and Kingdomes, but the particular falshoods in common friendship: the private insidiations for the goods, the chastity, the good name, the life of our neighbours.

It is not any negligence in Gods government of the world or any over-sight, or any forgetfulnesse, or any approbation of evil, that doth keep God so quiet, that he sitteth in heaven: he keepeth *Israel*, and he neither slumbreth nor sleepeth.

Yet he looketh on, while thieves come in the night, and break open a way into mens houses, gather together and rife, and carry away their goods.

He seeth whilst the secret enemy watcheth his brother upon the way, or goeth forth with him as *Abel* did with *Cain*: God knew that *Abel* was to be killed that day.

When *Joab* and *Amasa* met, God saw it a death, he knew that embracing would prove a stab.

Sometimes God doth detect and defeat these treasons betimes, sometimes he letteth them go on to the very moment of execution, yet then he disappointeth them: but sometimes he looketh on, and seeth them performed and hindreth them not.

This is that which the Prophet would faine know why God that loveth no evil, and hath power at hand to prevent it, doth look on and see it done, for amongst us, *quoniam vetas peccare cum*

licet

licet jubet: he that when he may, hindreth not a fault, commands it; and for man it is a true rule, that all the evil which we might have hindred and did not, shall be put upon our account.

This rule holds indeed with us, but God is not so limited; he maketh both evil creatures, that is devils and wicked men, to be his servants to do his will, and he maketh the very sins of men rods to scourge both themselves that commit them and others.

2. The second grievance of the Prophet.

The Wicked devoureth the man that is more righteous than he, and God holdeth his tongue. That is, the Chaldean who worshippeth strange gods, devoureth the Jews the Posterity of *Abraham*, who though they be much too blame, yet they are more righteous than Chaldeans, and God seeth and saith nothing whilst the Chaldeans doth spoil *Israel*.

This indeed is a great grievance to behold the afflictions of the Church, and the power of the wicked against them; it was that which put *David* into an extreme extasie for the time, and till he went to the house of God, and was there taught the end of such men as hurt their betters, his foot had well nigh slipped.

Our experience sheweth us much more for the wicked sons of *Belial*, the moths of our Common-wealth, the rust of our peace, how have they fed upon the fat of the land, and by fair pretexts of common good, even devoured the Common-wealth, and made more righteous men than they their prey, assaulting their goods, their liberty, and peace of life, disturbing their honest callings with inhonest encroachments, to the great prejudice of the State?

And God held his tongue many years although he saw it; but now he hath set open the eyes of the polittick body to detect them, and he hath opened the mouth of that body to accuse and to condemn them.

David saith, It is a Proverb of the Ancients, *Wickedness proceedeth from the Wicked.* 1 Sam. 24. 13.

This is wickednesse in a grown degree; for the godly be the holy ones of God, and God saith. *nolite tangere*, touch not, they do not only *tangere*, but *angere*, yea *devorare justiores se*, devour juster then they.

There is a natural antipathy between the seed of the woman
R and

and the seed of the serpent; sinners cannot abide them that carry any face or shew of Religion, or the worship of God; hating and touching and biting will not serve nor satisfie they must devour and destroy.

PROV. 12.
10.

Salomon saith, The tender mercies of the wicked are cruel, viscerum crudelia, cruel bowels:

The wicked is ever the devourer; observe it as a sure rule; that Church or that Common-wealth which devoureth and maintaineth slaughter and effusion of blood, is the Synagogue of the wicked.

The true Church is no smiter, no traytor, no plotter, no abettor of invasions; it was ever true *Arma Ecclesie preces & lacrymae*, the weapons of the Church are prayers and tears.

The Church of *Rome*, the mother of murders, and nest wherein treasons breed, the nurse of Iesuites, the incendiaries of *Christendome*, the mint of facinorous Machinations, the Cathedral and dogmatical defenders of the lawfulness of any thing that is done for their own good, hath discovered her self to be Antichristian by this infallible mark of cruelty; She is a devourer.

It is the Religion of *Rome* that armed the Spaniards against Queen *Elizabeth* and her land in 88. the blessing of the Pope and the curse of God was upon that enterprise.

For they came to devoure them that were then more righteous then they.

It is the Religion of *Rome* that digged the vault, that hired that freighted the Cellar under the Parliament house to blow up all, *as sepulchri*, the mouth of the grave, *as inferni*, the mouth of hell; the mouth of *Rome* shall gape and swallow with the best of them.

Surely this is a great grievance and vexation of spirit here on earth, to see the worst sort of men prevailing, and better then they swallowed up.

This is also aggravated in the manner of it, which is fully and rhetorically amplified by the Prophet.

3. *The next grievance amplified by a comparison, which is double, vers. 14.*

1. *They are compared to the fish of the sea.*

2. To creeping things which have no Governour.

In the first resemblance he insisteth, *ver. 15.*

The Chaldeans are the Fishermen, the Jews the Fish as you have heard: and these Fishermen use 1. The Angle, 2. The net, 3. The dragge, which sheweth a full devouring, as in *Isay,*

I will sweep it with the besome of destruction saith the Lord of Hosts.

Compare this text with that of *Joel.*

That which the Palmer-worm hath left, hath the Locust eaten; Joel 1.4. and that which the Locust hath left, hath the Canker-worm eaten; and that which the Canker-worm hath left, the Caterpillar hath eaten. For what the Angle leaveth, the net taketh; and what escapeth the net, the drag doth sweep it up. Observe here with me

1. This manner of teaching by familiar resemblances is much used in both Testaments, and it is a smooth and easie kind of teaching, which doth bring things to the understanding by some sensible demonstratious.

1. Note.

And may we not justly charge the Church of *Rome* with crafty to her children, that when the spirit of God hath so laboured in both the Testaments to open himself to the understanding of the simple; the Oracle of *Trent* shall put out the candle, and turn men to seek the way of life darkling, without the light of the Word, which they shall not be suffered to read, for fear of understanding by it their impostures.

It can be no good Religion, wherein they that know the least, and believe the most, are made to believe they are in the best case.

2. I find here that there is a wisdom of God to be learned out of the natural and moral ways of life; as the stork for naturall affection: the Ant, for Providence: the Spider for industry: the Bee for art, industry and providence.

2. Note.

When we see dogs pursuing an Hare, or a Deer, thus do the projectures of our time hunt the Common-wealth.

When we see Fishermen cast in their nets; thus do the oppressors of their brethren; all is fish that comes into their net.

A wise and sober judgement may make good use of all that his eye seeth, to behold therein either the goodness of God to man, or

or the good or evil that cometh from one man to another.

3. Note.

3. In that he doth use two comparisons and resemblances to fishes on the sea, and to creeping things on earth, we see that both sea and land do afford examples.

And the Prophet is very near touched with the calamities of his brethren, that which way soever he looketh; he beholdeth some representation of their woe.

It is the manner of grief to take all occasions to figure and represent to it self its own sorrow.

4. Note.

4. Where he resembleth them to creeping things which have no ruler over them,

Two things do aggravate the calamity represented thereby.

1. That which God brought upon *Edom*, *I have made thee small*; for these creeping things of the earth are of small strength, and are subject to the foot of man and beast to tread on them: thus God hath made the Jews the very earth for their enemies to go over them; and this is the punishment of their pride; for *Pride must have a fall* and these towering souls of the ayre must be turned into creeping worms of the earth.

2. They have no ruler over them, this is here set forth as a point of especial note to expresse the unhappinesse of a People to be without a ruler; and therefore Anabaptists are wise politicians, that would have no Magistrate, but the punishment of the Jews is just that they should be without a ruler;

Because they did so much abuse Authority and rule, that the very Seat of judgement were corrupted; the wicked is Plaintiff, and the godly defendant. *The wicked compasseth about the righteous, therefore wrong judgement proceedeth.*

Better no rulers at all then such as *David* describeth, *Thou seest a thief and thou consentest with him*: a Companion of thieves whole Iustice is like that on *Sarisbury* plain, *Deliver thy pursuance* on both sides.

But rule and Magistracy is the ordinance of God, as *St. Paul* teacheth, and God by his subordinate rulers on earth, carrieth a sword, and not in vain, without this, as when there was no King in *Israel*, every man doth what seemeth good in his own eye Which doth utterly destroy the body, not only disfigure the face of a Common-wealth.

5. Observe also here the outrage of the ungodly when they finde any way open for their violence; for they come in like a flood that hath made it self way through the weak banks, and deluge all.

Here is Angle and Net and Dragge, as before, *The wicked compasseth about the righteous; which way shall the righteous escape? As if a man did fly from a Lyon, and a Beare met him, or went into an house and leaned his hand on a wall and a Serpent bit him:* This made David so earnest with God not to fall into the hands of man. Amos 5:19

There is nothing more cruel then a multitude of ungodly men that have no fear of God before their eyes.

Certum est insiliis inter spelea ferarum malle pati; the teeth of these dogs, the hornes of these buls of *Basan*, the hornes of these Unicornes, the tusks of these wild Boars, the pawes of these Lyons and Bears are mentioned in Scripture often to expresse the the fury and outrage of the wicked,

As *Edom* cried in the day of *Jerusalem*, *Rase it.* If the foundation be destroyed, what can the righteous do? Pf. 11:3

Judge now is it not a great grievance to see and feel the force and fury of the wicked carry all before them, and neither their own conscience, nor the lawes of men restrain them, and God sit still, look on and hold his peace; this is that which grieves the Prophet to the heart. But God that seeth it hath pure eyes, and hath a right hand that will finde out all his enemies.

Amos will tell us that God hath his Angle too, and his Net, and his Dragge.

I saw the Lord standing upon the Altar, and he said,

Amos 9:1

I will slay the last of them with the sword: he that sleeth of them

shall not fly away; and he that escapeth of them shall not be delivered.

Though they dig into hell, there shall my hand take them, though they climb up into heaven, thence will I bring them down.

And though they hide themselves in the top of Carmel, I will search, and take them out thence; and though they be hid from my sight in the bottome of the sea, thence will I command the Serpent and he shall bite them.

And though they go into captivity before their enemies, thence will

Will I command the sword and it shall slay them: I will set mine eyes upon them for evill and not for good.

Let us not be discourag'd; for the Wiseman saith comfortably to us;

Eccle. 5.8. *If thou seest the oppression of the poor, and violent perverting of judgment and justice in a Province, marvel not at the matter; for he that is higher then the highest regardeth, and there be higher then they.*

Our Common-wealth grew foul, the hand of the oppressor was stretched out, and they that pretended to be the Physitians of the diseases of this State, gave it a potion of deadly wine, that it grew sick and drawing on even to death, the hearts of true Patriots failed them.

The poor cried out; the rich could not say of that which he possessed *Hac mea sunt*, these are mine; seats of justice, instead of judgment yeelded wormwood, & *ecce clamor*, and behold a cry, even the loud voyce of grievances.

But God awaked as one out of sleep; and what the angle of the Magistrate and the net of the King could not take, the drag of the Parliament is now cast out to fetch it in; and we have gracious promises that we shall see Religion better established, and Justice better administred, the moths that fretted our garments destroyed, the Caterpillar, the Canker-worm, and the Palmer-worme, the Projectors of our times that devour'd the fruits of the earth, and drew the breasts of the Common-wealth dry into their own vessels, both detected and punished; yea that we shall see *Ierusalem* in prosperity all our days; it is the musick of the voyces of both Houses of the Parliament, and he that is *rector Chori*, the Mr. of the Quire, doth set for them both,

Let Peace be within thy walls, and plenteousnesse within thy Palaces.

This fills our mouths with laughter, and our tongues with singing. The Keeper of *Israel* is awake, and hath not been an idle Spectator of those tragedies that have been acted here amongst us; he hath but tarried a time, till the abominable wickednesse of the sons of *Belial* was found worthy to be punished.

Note. One note more remaineth. The Prophet doth find that all this evil doth not come upon the Jews by chance, by the malice of Satan,

Satan, or the proud covetous cruelty of the Chaldeans; for he saith to God;

Thou makest men as the fishes of the sea.

Here is the hand of God, and the counsell of God in all this.

And God taketh it upon himself, as you have heard before.

Behold yee among the heathen, and regard and wonder marvelously; For I will work a work in your days which you will not believe. Vers. 5.

Lo, I raise up the Chaldeans, &c.

For though sin brought in punishment, yet Gods Justice is the Author of all evils of this kind, and the inflicter of punishment. Vers. 6.

Tu domine fecisti, saith the Psalmist, *Thou Lord hast done it;*

And I have taught you that the wisdom and goodnesse of God can make use of evil men for the correction of his Church;

They be ingredients in the dose, that God giveth to his diseased People to purge them.

Therefore let not our hearts fret at those rods which have no strength to use themselves, but rather stoop to the right hand of God, who manageth them for our castigation.

We have no fence against these judgments, but a good conscience endeavouring to serve God sincerely; for that either diverteth the judgment, that the Sun shall not smite us by day, nor the Moon by night; or it maketh us able to bear it, as from the hand of a Father that cannot finde in his heart to hurt us.

You heard the faith of this Prophet concerning this point: *We shall not die.*

Thou hast ordained them for judgment, thou hast established them for correction.

Only let not us be incorrigible, nor faint when we are rebuked; *for he chasteneth every son that he receiveth.*

The fourth grievance is the pride and vain-glory of the proud Chaldeans, exprest in two things

1. In the joy of their victories, *They rejoyce and are glad*
2. In their attribution of this glory to themselves, which is self-idolatry.

1. *They rejoyce and are glad.*

The

The enemies of the Church have their time to laugh, the Wicked man calleth it the candle of the wicked, it lighteth them for a time; it is *unius diei hilaris insania*, they dance to the pipe, and drink their wine in bowles, they eate of the fat, and they remember not the affliction of *Joseph* to pity it, they remember it to reult over *Joseph*.

Hest. 3. 15. The King and *Haman* late drinking together when the Edict was gone forth for the destruction of the Jewes, and then the City *Shushan* was perplexed.

The grief of the Church is the joy of the ungodly. It is *David*s complaint, *Tea they opened their mouth wide against me, and said, Aha; our eye hath seen it.*

Pl. 35 21. They have *David*s deprecation. *Let them not say in their hearts, Ah, so would we have it; let them not say we have swallowed them up.*

They have *David*s imprecation. *Let them be ashamed and brought to confusion that rejoyce at mine hurt; let them be clothed with shame and dishonour, that magnifie themselves against me.*

He was in the very passion of this Prophet for this. *Lord, how long wilt thou look on?*

Vers. 17. Saint *Augustine* upon these words saith, *Quod capiti, hoc corpori*, what was to the head, that to the body; for thus did the Jewes rejoyce in the Crosse of Christ, they had their will of him: it is *vox capitis*, the voyce of the head,

But in mine adversity they rejoyced, and gathered themselves together against me.

Saint *Augustine*s comfort against this calamity is, *Quicquid faciunt, Christum in calo est; honoravit ille per nam suam, jam crucem suam in omnium frontibus fixit*, which hath reference to the signing with the signe of the Crosse in the Baptisme of Christians then in the use of the Church.

Reason 1. The reason of this joy in the wicked at the sorrowes of the Church is, because the wicked do want the knowledge and feare of God; they do not know that God is the protector of the Church; but because they see them in outward things most neglected, they judge them given over of God and forsaken. *David*s complaint,

For mine enemies speak against me, and they that lay wait for my soul take counsel together,

Saying, God hath forsaken him, persecute and take him, for there is none to deliver him.

For they measure the light of Gods countenance according to the scantling of outward prosperity.

2. The wicked want the unity of the spirit, which is the bond of peace; for the God of peace is not in their wayes, they love not, they call not upon God; Charity is a Theological virtue; where there is not true Religion, there can be no true love.

I am sure this is a true Rule in Divinity, whatsoever humane policie have to say against it.

Christ foretold his Disciples, in the world ye shall have affliction.

These things I command you that ye love one another.

If the world hate you, ye know it hated me before it hated you.

If ye were of the world, the world would love his own.

Joh. 15. 17.

Verf. 18.

Verf. 19.

Charity is the bond of peace only to the children of peace; and they that in Religion do stand in termes of contradiction, it is not possible to fit them with a girdle.

This point is thus made profitable to us.

1. For our selves, seeing Religion is the best bond of brotherhood, and where no Religion is, there can be no sincere love; let us labour to grow up more and more in the knowledge and love and obedience of the truth, that we may be fortified throughout both in our bodies and in our souls and spirits; for this maketh us all one body, and we can no more fall out then the members of our natural bodies can disagree one with another: the Orator spake ignorantly of the union of affections by the same Country. *Patria omnes in se charitates complectitur.* the love of charity comprehends all love; for we know, that we have had many unnatural fugitives which have abandoned their Country, and plotted treasons abroad against it, and have returned full of foraine venome and poyson to corrupt the affections of the natural subjects of their Sovereign with hatred of Religion and peace.

Use.

That is only true of Religion, for that so strengtheneth the affection of men, that as they are content to do any thing they can one for another; so they can be content to endure any thing one for another, to beare for one anothers sakes, and to put up at one anothers

another's hands many things; to forgive not seven times, but seventy times seven times.

For the true Church, as Bernard saith, doth *suspendere verbera, producere ubera*, hide the rod, and lay forth the breasts.

2. For our children we must instruct them betimes in the knowledge and fear of God, that they may learn the doctrines of piety & charity, and may be taught to be members one of another.

3. This setteth a mark upon the enemies of God; because where there is strife and envying, where there is hatred and malice, are not they carnal?

If it be our duty to *rejoyce with them that rejoyce*, and to *weep with them that weep*; they belong not to the fold of Christ, that rejoyce in the weeping, or weep at the rejoycing of their brethren.

4. This declareth the vanity of the joy of the world; for seeing their rejoycing is evill, it cannot be long lived; and therefore it is said, *that the candle of the wicked shall be put out, but the joy of the elect shall no man take from them.*

Therefore we to them that laugh here for their Harp shall be turned into mourning, and their Organs into the voice of them that weep; but blessed are they that mourn, for they shall be comforted; and the time shall come when they shall rejoyce over them who have joy at their paines; and rejoyce over her O heaven, and ye holy Apostles and Prophets, for God hath avenged you on her.

Pro. 18. 20

2. They attribute the glory of the conquest to themselves they understand not who raised them up against the Jewes, who gave them strength to fight, and who gave them victory; therefore they burne incense to their own nets, and kisse their own hands, and thank themselves for all.

Here is the growth of iniquity; for first they exercise all cruelty against the Jewes, then they rejoyce over them, and then doth their sin grow out of measure sinful; for they forget not to provoke God himself by their pride of heart, robbing him of the glory of his own work, and ascribing it to themselves.

This even the light of nature hath detected to be most injurious to God, and most dangerous to men, for they that have a natural notion of the Deity, know that the whole glory of their achievements belongs to that supreme power which ruleth all.

In the great consultation wherein *Xerxes* made a Proposition *Hered. 1. 7.*
of warre against *Greece*, having a special grudge at the Athenians, *Polyrrimus*

Mardonius was an earnest perswader to the attempt; but *Artabanus* the son of *Histaspes*, the Uncle of *Xerxes* the King, a grave, aged man, dissuaded it.

His great argument was drawn from a consideration of the danger of greatnesse to which the King his Nephew aspired to be Lord of all, and urgeth that old observation which *Horace* the Poet since used, *Feruntque summos fulmina montes*, the lightning strikes the highest tops: his rule is

Gaudet Deus eminentissima quaque deprimere, quia Deus neminem alium quam seipsum finit magnifice de se sentire.

The point here notable, is,

The prosperity of this world doth fill the hearts of men with *Doſt.*
pride and vaine estimation of themselves.

At the first when things succeeded well with the Chaldean, he gave the honour thereof to his Idol god, as you have heard; but now he taketh it all upon himself; his own wit, that is, his wit and strength hath done all, and he is now his own god.

The Wiseman saith, *The prosperity of fools shall destroy them.* *Prov. 1. 42*

They that worship strange gods, and do ascribe all their faire beydings to them, do commit Idolatry, and sin grievously; yet these do confesse a Deity, and acknowledge the power, though not the person of God in supreme agencie; but they that assume all to themselves, deny a Deity, or disable it, so as that they may work without any borrowed help from thence.

So that the greatest Idolatry that is, or can be committed, is that pride of heart which assumeth to it selfe the glory of prosperous successe.

And let men take heed of this temptation, for it is flattering *prov. 30.*
and fair-spoken, and our corrupt nature is very prone to give it *8, 9.*
entertainment; this is one of the two things that *Agar* the son of *Iakeb* did pray against;

Remove far from me vanity and lies: this opinion of our selves is well termed vanity; for nothing can be more empty and voyd then it is; and it is as well called *lies*; for nothing can be more untrue then that we should be able as of our selves to do any thing for our selves.

The danger, Least if I be still, I deny thee, and say, who is the Lord?

Here be two things in the Chaldeans, which *Iob* doth protest against, and imprecate himself if he be guilty of either of them.

Job 31. 29. The former evil, *If I rejoyced at the destruction of them that hated me.*

Verf. 27. And this, *If my heart hath been secretly enticed, or my mouth hath kissed my hand.*

Verf. 28. This also were an iniquity to be punished by the judge, for I should have denied that God that is above.

It is Saint Gregories note upon that text. *Per manum peratio, per os locutio designatur; manum ergo osculatur ore si qui laudat quod facit, & testimonio propria locutionis soli virtutis tribuit operis.*

Rev. 4. 10. Let us remember our *Sicut in cælo*, as in heaven. For in heaven the twenty foure Elders cast their Crowns before the Throne which as Saint Gregory saith, is,

Certaminum suorum victorias non sibi tribuere, sed autem ut ad illum referant gloriam laudis, à quo se sciunt accepisse vicissitudinis.

To arrogate to our selves Gods glory, this in *Jobs* judgment is *iniquitas maxima*, the greatest iniquity: for *peccatum ex inimitate spem non perdit*, sin of infirmity loseth not hope, but presumption destroyeth hope utterly, and so saith also, *for faith the ground of things hoped for.*

Gal. 5. 26. Against this let us heare the Apostle: *Let us not be desirous of vain glory.*

This is that dangerous sinne of pride, which doth put our selves into the place and roome of God, and usurpeth his rights.

Our Saviour hath sufficiently discouraged this sin in a few words to such as do rightly understand him; for when the disciples returned to him, and said, *Lord, the devils are subject to thee through thy name*, Christ answered,

Verf. 18. *I beheld Satan as lightning fall from heaven.* Greg. *Ut in scipulis suis elationem premeret: iudicium ruina retulit, quod magister elationis accepit.*

The very way to begin the true worship and service of God, is to put off our selves by an humble and true Confession, of our selves we are able for no good work; I do not say to merit God, but not to do our selves any good; the wisdom

that guideth us is from above, the strength that enableth, us is *dextra excelsi*, the right hand of the most High; this shews which way the glory and praise of all must go.

Considering then the fault of these Chaldeans in this vanity of boasting themselves:

1. Let us come to decline it as a disease.

2. Let us embrace the remedies thereof.

1. Decline it.

Use.

1. Because it trespasseth that same *primum & magnum mandatum*, the first and great Commandment; for it robbeth God of his glory, and assumeth it to our selves; and God hath sworn that he will not admit any Partner or sharer with him in glory.

2. It communicateth us with the children of Satan, for he is he father of all the sons of Pride.

3. It exterminates charity; for it maketh a mans own-will the rule of his actions, and not the wil of God: which maketh us the Prævaricators of the second like Commandment to the first, *diligas proximum sicut teipsum*; Thou shalt love thy neighbour as thy self.

4. It maketh us liable to the severest vengeance of God, for God resisteth the proud, and if they perish whom God doth not assist, what hope can they have whom God doth resist?

5. It strippeth us out of all those graces and common favours of the Holy Ghost which we have; for when God seeth that we employ his talent to our own advantage, he will surely take it from us; seeing he took from him that employed not his talent to his advantage; for it is a greater sin to be a false then to be an idle servant.

6. There is no vice that becomes a man worse then self-opinion; we esteem one poor and proud very odious; and such are they that ascribe any thing to themselves; because we are not able of our selves, to think, to move, to live, to subsist, without our God.

7. There is no vice that pleaseth Satan better then self-confidence; for he quitteeth Gods part in us, and separateth us from God, which is all that Satan seeks; for then he hath sure possession, and all that he holdeth is in peace.

8. A proud man that ascribeth all to himself must needs be unthankful. I may stirre up all the inconveniences of self-opinion, with

with this; for it is an old truth, *Ingratum si dixeris, omnia dixeris*, Say he is unthankful and you have said all: this is a full imputation, and Saint Bernard saith, *Ingratitudo est veniens urens, siccans, fibrivem misericordiae; fluens a gratia.*

2. The Remedies

These we may reduce to these few.

1. A frequent and serious consideration of our selves, what we were by Creation, what we are by our fall, for so we shall find how poor and impotent we are in our selves, how we have no strength to do any thing, but we are debtors to God for all, all that we have is borrowings; *quid habes o homo quod non accepisti?* We have lost the freedom of our Will to any thing that is good: we do carry about us *legem membrorum, corpus peccati*, so that our strength is weaknesse, our wisdom is folly, our friendship with the world enmity with God.

2. The clearest mirrour to behold our selves in, is the Holy Word of God, which reporteth to us the story of our Creation, and of our Fall; which openeth and revealeth God to us, in his Justice, and Holinesse, and Wisdome, and Power, and Mercy.

3. Let us set God always before us, and the nearer we approach to him, the more shall we perceive whereof we are made, and we shall then remember that we are but dust.

We shall perceive wherefore we are made, namely to live in the obedience and service of our Maker, to bestow all our time constantly therein, even to the end, to glorifie God in our bodies and in our souls.

We shall see how unable we are to perform any part of this duty without God & how we stand obnoxious to the curse of the law, for either omitting the duties which we should perform' or committing any thing against that just law. What have we then to be proud of, seeing, *in him, and for him, and by him are all things?*

4. Let us often revolve and recount the good favours of God to us, and remember all his benefits, and consider what he hath done for us, and we shall find that there is a full stream of favour coming towards us, whether we sleep or awake, whether we drink of that brook in the way or not,

The Apostle joyneth two Precepts together, which do sweetly serve to exercise a Godly and Christian life. Pray continually:

in all things give thanks; which do shew that all good gifts come from above to us, and therefore all our holy duties must direct themselves that way; and as our help cometh from those hills, so our eyes must be ever to those hills.

It is not bread that man doth live by, but by every word that proceedeth from the mouth of God: it is not the letter of the Word that quickeneth us, but the spirit.

Our whole help is in the name of the Lord who hath made heaven and earth; *Hallowed be that name* : we are his People and the Sheep of his Pasture.

Let us go into his gates with Thanksgiving, and into his Courts with praise; let us be thankful to him and speak good of his name. Let us do this faithfully, and we shall see it is no thank of our own net, or drag, that our portion is fat and our meat plenteous.

For none but he filleth the hungry with good things, Peter and his company, though they had their nets, and fished all night, yet they caught nothing: when at Christs word they let fall their net and made a great draught, they knew whom to thank for it.

A domino factum est hoc, this is the Lords doing. Is the voice of the Church; therefore *non nobis, non nobis*, twice he putteth it from our selves, *sed nomini tuo da gloriam*. Not unto us, but unto thy name give the glory.

5. *Grievance.* Ver. 17. *Shall they therefore empty their net, and not spare continually to slay the nations?*

He continueth his former figurative manner of speech, and presseth his grievance, shall those fishing Chaldeans when they have filled their net with fish, empty it, and return to another fishing? will it hold out, that they shall go from nation to nation, and make all theirs as they go?

The grievance is, that the Prophet doth not see any end of their cruel persecutions as yet; for the lingring afflictions which gather increase of strength by time, do threaten final ruine, whereas violent extremities spend themselves into vanity and nothing.

2. Things are here feared.

1. The hurt that they may do, if they may fill and empty, and fill again their net as often as they will.

2. The pride of heart, that they may gather by the vain-glory of their Conquests. The point here considerable, is, that

The

The ungodly man hath no bowels.

Cain must kill *Abel* his own natural brother, and *Judas* must betray innocent blood.

They that be once flesh't in the blood of men, can make no spare thereof: there is *oculus in sceptro*, but not *oculus in gladio*, an eye in the Scepter, not in the sword.

Agass sword made many women childlesse.

The growing Monarchies ruined all before them as they went, and overflowed all as a deluge; nations and kingdomes that prevented not sacking and destruction with timely dedition, perished before them.

But it is a signe of an unestablish't state, when the foundation thereof is laid in blood: and such as must be watered in blood to make them grow, shall have an informer against them; *vox sanguinis fratris tui clamat de terra*, the voice of thy brother cryeth from the earth.

This makes all that love the gates of *Sion*, and take pleasure in the prosperity of our *Ierusalem*, to give God no rest in their earnest devotions, praying him not to deliver our Church into the hands of Papists, because it is a bloody Religion, such as doth hazard Princes more then common men; which doth bear them out in murders, and legitimateth Massacres for the safety and increase of their Church.

2. It is wisdom out of the present state of things to forecast what may come hereafter, as the Prophet doth; the Chaldeans must come and invade the land; they shall fill their net with fish. God hath spoken it, it is like to be a merry time with them, they shall rejoyce and be glad.

They are like like to grow very proud upon it, *sacrificabunt laganae suae*, &c. They shall sacrifice to their net.

But shall this conquest so flesh them, that they shall empty their nets, and fish again amongst the nations, and not cease to shed blood.

Ezechiah hath the name of a good King, he prayed to God, *Let there be Peace*, or as the Kings Bible reads; *is it not not good that there be Peace and Truth in my days?*

But careful Princes will look beyond their own days, and fit their designs to the good of Posterity.

Present

Present evils being in their growth threaten future dangers, and we say of them as our Saviour doth, *These are but the beginnings of sorrows*, and there is fear that there will be *semper deterior posteror dies*, the latter times will be the worser. The best remedy is to awake the tender love of God to his Church, with an expostulation; *Shall they do this O Lord? Thy will be done.*

Shall they do it continually? wilt thou suffer it? when the time is come he will have mercy.



CHAP. II.

Vers. 1. I will stand upon the watch, and set me upon the Tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.



In this Chapter God answereth all the Prophets grievances, and it containeth two parts.

1. The Prophets attendance upon God for his answer, *vers. 1.*
2. The Lords answer in the rest of the chapter.

In the first,

The Prophet having disputed with God, and as his name importeth, having wrestled with him, doth resolve,

I will stand upon the watch, and set me upon the tower, alluding to the military practice of souldiers, who appoint some in some eminent place to observe the enemy, and to give timely warning of their doings.

And seeing God hath declared himself an enemy to the Jews, by all those evils which he hath threatned to bring upon them, the Prophet watcheth him, and attendeth to receive further advertisement from himself, concerning his purpose toward them.

I will watch to see what he will say unto me; for the secrets of the Lord are revealed unto them that fear him: And God spake

in the mouth of all the Prophets, which have been since the world began.

Neither doth the Prophet attend God out of a curiosity, *sciri ut sciat*, to know only, as *Bern.* speaks, but that he may know what to answer for God when he is reprov'd, or as the Magist' saith much better, when he is argued with, and others come to dispute with him upon those grievances, as he hath done with God; for you must understand, that in all the former complaint this Prophet hath not argued as a particular man, but as undertaking the cause of the Church, and sustaining the Persons of a his afflicted brethren, for whose sakes, that he may satisfie them and for Gods sake whose Minister he is, that he may know how to maintain to them the cause of Gods Wisdome and Justice he doth now attend Gods answer.

By this standing upon the watch and upon the tower, in this place is meant the Prophets attending upon a further Revelation of the Will of God concerning these grievances, because in those times God did speak to his Prophets by visions, and dreams, and secret inspirations.

And holy men then had access to him immediatly, where they knew the mind of God, and yet did communicate to the his counsels.

Yet so as he put them to it to await his good leisure, and expect his answer. So *David* in his own case, *I will heare what the Lord God will say unto me.*

These words do well expresse the whole duty of a faithful Prophet, and Minister of the Word, consisting of two parts.

1. His information of himself, *implet cisternam* he fills the Cistern.
2. His instruction of others, for then he will turn to Cock:

In the first observe,

1. His wisdome: he will borrow all his light from the Spirit *what he will say unto me.*
 2. His vigilancy, *I will stand upon the watch:*
 3. His patient expectation: *I will set me upon the tower.*
 4. His holy care, to see what will be said to him.
1. His Wisdome.

He will take his information from the mouth of God; teaching us,

That the faithful Minister of God must speak only in the *Dock*.
Lords message; he must see before he say: he must be first a Seer
and then a Speaker, and he must not go from the instructions
which God shal give him to speak more or lesse.

This is our wisdom and understanding, to take our light
from the father of lights, to gather our wisdom from him
that is wisest, *Whose foolishnesse is wiser then man*, as the Apostle
tellet us.

1. Because of our nature which is corrupt, so our reason and *Reas. 2.*
judgement; subject to errors and mistakes; as we see in *Nathan*
who encouraged *David* in his purpose of building a Temple;
which in his humane reason seemed a good intention, and *Da-*
vid a fit person to undertake it.

But God directed him to repeal that Commission, and to as-
signe that work to *Salomon Davids sonne*.

2. Because we are Ambassadors from God; and Ambassadors *Reas. 2.*
go not of themselves, but are sent; and they must remember
whose Persons they beare, and be careful to speak according to
their instructions.

1. This as it is a direction to us to limit our Ministry, that *Use.*
we may not do more or lesse then our errand;

2. So it is a rule for you to whom we are sent, to receive or
refuse our Ministry, accordingly as you shall justifie our Preach-
ings by the Will of God, revealed in the sacred Canon of Scrip-
ture; searching the Scriptures as the men of *Berea* did, whether
those things which we teach be so or not.

And if any shall in the name of God broach or vent the do-
ctrines of men, you may say to him as *Nehemiah* did to *San-*
ballat

There are no such things as thou sayst, but thou feedest them out *Nehem. 6.*
of thine own heart. *8.*

But take heed you exceed not this example of *Nehemiah*; for
he did not charge *Sanballat* thus, till he perceived that God had
not sent him, but that he pronounced this prophecy.

For many hearers are to seasond with prejudice against their
Teachers, that if any thing sound not to the just tune of their

own fancies, they will suddenly quarrel it. Yet as *Gamaliel* saith: *If the Counsell be of God, it will stand, whosoever oppose it.*

3. This reproveth those forward intruders into the Lords harvest, who come unsent, and bring not their Sickle with them: they will work without tools, and they will teach before they have learnt.

Like the foolish Virgins, they would spend of the wise Virgins oyle, they do *sapere ex Commentario*, and take their Sermons upon trust, hearkning what God hath said to others, and not tarrying till God speak to them.

It is no wonder if these Merchants do break who set up without a stock: they be but broken Cisterns, though some water run through them, they hold none.

The faithful Minister must not only observe *quid dicis dominus* what the Lord saith, but *quid dicis mihi*, what he saith to me: he must have the warrant of his own mission from a special illumination of his own understanding, or else his Trumpet will never give a certain sound.

4. This bindeth the hearer to affection.

For if the spirit speaketh to the Churches, then *qui habet auris audiendi audiat*; he that hath ears let him hear: *Est Deus in nobis*, God is in us; they do not flatter us as they did *Herod*, and we shall never die of the wormes for receiving that testimony of our Ministry, if we deal faithfully, that say of our preaching; *The voice of God and not of man*; for Saint Paul testifieth of the Thessalonians;

13. *1 Thes. 2.* For this cause also thank we God, because when ye received the Word of God which yee heard of us, yee received it not as the Word of men, but as it is in truth the Word of God, which effectually worketh also on you that believe.

Beloved, it is true that we that are now the witnesses of God have not that open access to him, that the Prophet had to receive immediate instructions from his own mouth: But Christ saith,

Sicut misit me Pater: ita & ego mitto vos, as the Father sent me, so send I you.

And he telleth his Father how he hath provided for his Church till his second coming.

I have given them the word which thou gavest me, and they have received them; and having so done, he said unto them, *Itē & docete, Go and teach.* John. 17. 8

When thou comest then to Church, and hearest *Moses* and the Prophets, and the Psalms, which was the Manna wherewith God fed the fathers before the incarnation of Christ, when the Veile of the Temple was up: remember what *Abraham* said to the rich man, *Habent Moses & Prophetas, audiant eos*, They have *Moses* and the Prophets, let them hear them; that is the way to keep out of hell.

When thou hearest the voice of the Sonne of God in the Gospel, the Veile of the Temple being torn from the top to the bottom, Christ now revealed to thee with open face,

Take heed thou despise not him that speaketh to thee in the Ministry of a mortal man: this is a treasure which is brought unto you in earthen vessels; value the vessels at their own worth in themselves, but yet regard them above their worth for their use, for they bring you the treasures of wisdom and knowledge;

Enough to make you wise unto salvation, sufficient to beget faith in you, by which you may overcome the world; enough to make you perfect, thoroughly perfect to all good works.

This is done by our Ministry, if you will hear God in us; and what would you desire more then to be taught how to become wise and honest? for such are not afraid of the Parliament: and say with *Saint Paul*,

With me it is a very small thing that I should be judged of you, or of mans judgement. 1 Cor. 4. 3.

2. The vigilancy of the Prophet, *I will stand upon the watch.*

Amongst the great titles of honour and service that are given to the Ministers of the Word in Scripture this is one; they are called *Watchmen*; It is Gods word to *Ezekiel*, *Ezek. 3. 17.*

Sonne of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me, which is repeated in the same words, *chapt. 33. 7.* as the Margent of the Kings Bible directeth you.

This correspondence must be between God and his Minister; for if God do make us watchmen over the house of *Israel*, then with *Habakkuk* we must stand upon the watch.

Let.

Let not us plead the trust of God committed to us, except we can plead our faithfulness in the discharge of that trust.

This is indeed an honour done to the Prophets and Ministers of the Church, to commit the Church of God to our care; but the burthen of this care to keep watch is exceeding great.

A necessity is laid upon me, and wo be to me if I preach not the Gospel.

Here be two things in this office.

1. To watch, 2. To give warning.

1. Some can watch, but they can give no warning. Ministers of good and preaching lives, but not apt to teach, which Saint Paul requires in his Ministers. Of whom Saint Hierome saith, *Innecens sine Sermone Conversatio, quantum prodest exemplo, tantum nocet silentio.*

2. Some will sometimes give warning, but they cannot always watch. Preach learnedly when they preach, but they have not learnt out all their lesson of the Apostle: *Cave tibi & doctrinam in his Perscrutari.* Continue in these things, it requires incumbency as the Law calleth it.

3. But if we will do our duties; we must do both; some would faine do both, and cannot get a watchmans place, there is none void. For be the People never so empty. yet *Ecclesia est plena*, the Church is full.

All is not well that way; the Church complains; and they that have laboured abundantly, to enable themselves for this watch, are too much searched, and examined too narrowly for their gifts.

Others have a watch, but they do not with the Prophet stand upon it; either they sit at ease, or they sleep it out soundly: this Prophet promisseth to stand in readinesse for action and execution of his charge.

Beloved, many will not beleeve it, but we feel it, if we make conscience of our duties in our calling that our vocation is laborious; this watching in all weathers, and this robbing of our temples of their timely rest, to attend the watch over your souls, as those that must give an account to God for our selves and for you, is an honourable burthen. *vis inquit, Who is sufficient?*

1. *Vigila hostis*, The enemy watcheth, he compasseth the earth

to and again, he goeth about like a roaring Lyon; he is ever either reaching out an Apple of temptation, as to Eve, or stretching out an arme of provocation, as to the blessed Virgin: *gladius pertransibit animam tuam.*

We must keep you waking, that he bring not upon you the spirit of slumber; we must awake you, if you sleep in sin, that he surprize you not.

Custos Israelis non dormit, the keeper of Israel slumbreth not. *Alexander* lies down to sleep without fear, because he leaves *Permenio* his faithful counsellor waking. *David* will lay him down in peace, and take his rest, seeing God doth make him dwell in safety.

Dominus dat dilectis suis somnum.

Yet let us observe two things concerning our sleep, for the Apostle saith, *Therefore let us not sleep as do others. As of wine, as 1 Thes. 5. 6* unbelievers. *Lyrani, qui sunt increduli; xeni, such as are left out of the Church, and out of Gods fold to the world, let us not sleep so: how then?*

1. Before our sleep let us take *David's* example for our *Donce* until. *I will not give sleep to mine eyes, nor slumber to mine eyelids, until I finde out a place for the Lord; that is, saith Augustine PL. 122. Donce inveniam locum Deo meo in me, till I finde a place for God 4, 5. in me; for God doth delight to dwell with the humble, and such Isa 66. as are of a contrite heart.*

And Christ saith, *Behold, I stand at the doore and knock; if any man open to me, I will come into him.*

In the letter, *David* sweareth to take no rest till he have found out a place for the building of the Temple; that was *David's* care.

This is our *Donce*, untill; till we have done our especial service to God, which concernes us in our Calling; let us not think of sleep till we have consecrated our selves as temples for the Holy Ghost to dwell in.

2. Let us in sleep take the example of the Church, *I sleep, but my heart waketh, it is the voice of my beloved, saying, open to me. Cant. 5. 2.*

That is, let our sleep be moderate, so sanctified by our prayer, that we may say with the Church. *By night on my bed I sought him Cant. 3. 1. whom my soul loveth.*

Thus

Thus doth the faithfull Watchman of *Israel* take heed to himself and to his doctrine; to himself and to his flock, as the Shepherds to whom the Angel appeared, giving them notice of the birth of Christ: *They kept watch by night because of their flock.*

Blessed is that servant, whom the Master when he cometh shall find so doing.

3. His patient expectation. *I will set me upon the tower, and will watch to see.*

God doth not alwayes reveale himself and his will to his Minister, he must tarry Gods leasure and wait his times.

Sometimes God doth withdraw his light from the Minister, for the punishment of the people, and will not let him see a danger that is coming, that he may chasten the sins of his people with the rods of men.

Sometime he doth shut up the door of utterance, and will not let them give warning of the wrath to come to punish their sin.

Eph 6.18, Therefore Saint Paul willeth the Ephesians, *Praying always with all manner of supplication for all men, and for me that utterance may be given me.*

19. Beloved, we watch for you, we pray for you, we preach to you; whilst we stand upon these towers to give you warning, pray you for us that God would be pleased to make us sufficient for this holy service.

AA 15.40 When Paul and Silas went to preach; *They were commended of the brethren to the grace of God; pray the Lord of the harvest, that he would send forth labourers.*

We do not stand upon these Towers to keep watch for ourselves only, but for you; and whensoever we come into a Pulpit, your thoughts must be ready to say to us as Cornelius did to Peter, *Now therefore we are all here present before God, to hear all things that are commanded thee of God.*

AA 10.33 The care imposed on us is greater then the care of the King and the Magistrate; *To which of them hath he said at any time feed my sheep, feed my lambs?*

Heb. 13.17 Obey them that have the rule over you, and submit your selves, for they watch for your souls, as those that must give account.

Wonder not at our infirmities, and do not make the worst of our weaknesse; for we stand upon the Tower, and suffer many a blow

a blast which cometh not neare you.

No sort of men lye so open to Satans force and fury as we do;
he vexeth us with all his stormes.

When *Josua* stood before the Angel of the Lord to receive
his Commission, *Saran* stood at his right hand to resist him.

Zech. 3. 1.

He desired to winnow *Peter*.

God sent the angel of Satan to buffet *Paul*: When Christ li-
ved a private life, little is said of him: but so soone as he was
baptized, and entred into the execution of his ministry, he was
tempted of Satan in the wildernesse forty dayes together.

It was the policy of the King of *Aram* to bend all his forces
against the Captains of the Lords Army.

*1 Reg. 22.
34.*

*We are not able of our selves to think any thing as of our selves,
all our sufficiency is of God who hath made us able Ministers.*

*2 Cor. 3. 5.
6.*

Therefore whilst we attend the opening to us of the whole
counsel of God, we have great need of your prayers, that we
faint not in our expectation, that we shrink not in the execution
of our duty.

For through God only we are mighty.

I conclude this point in the Apostles words of exhortation,
seeing we stand upon the Tower and keep watch, till God will
put a word into our mouths;

2 Cor. 10. 4

*You also helping together by prayer for us, that for the gift be-
stowed upon us, by the means of many persons, thanks may be given
by many on our behalf.*

*2 Cor. 1.
11.*

The Apostle doth confesse that our gifts are bestowed on
us by the means of many persons, by the prayers and supplicati-
ons of many of Gods good servants.

Therefore that we may stand it out in all weathers, that we be
not idle and drowfie in our watch, that we may be full of the
strength of God to do the work of Evangelists, pray you to God
without ceasing for us.

For we have many discouragements, and standing so high up-
on the Tower, we have many eyes upon us; and Satan on our
right hand to resist us, and the world on the left hand to tempt
us; and the great difficulty of our service and employment in the
Church to dishearten us; yet *audiam quid loquatur Deus*, yet I will
hear what God will say to me.

4, His holy care in his office,

It is not to study what his own brains will suggest, but what God will say to him : for this is

Dignus vindice modus, a knot worth the loosing. Mai-
ving the state of the Church, and seeing the best men
suffer most, and possesse least; and beholding the wicked
godly gather all, live in peace of the world, in fulnesse,
uprightes, rising to honours, and having the monopoly
life present, have staggered in the faith of Gods providence

Dauids feet upon this slippery ground had well-nigh
and there were some that professed it

Mal. 3. 14. *It is in vaine to serve God; and what profit is it that we*
15. *his Ordinance?*

*And now we call the proud happy, yea they that work wa-
ste set up, yea they that tempt God are delivered.*

Therefore it is high time for the Prophet to seek his
tion and light from God himself

The light of humane reason cannot penetrate this thi-
David confesseth so much, the sweet singer of *Israel* hit
upon this tune, for he saw how prosperously every
ceded with the ungodly of the earth.

When I thought to know this, it was too painful for me,
Ps. 73. 16. *Unill I went to the Sanctuary of God: then understood I*
Vers. 17. *Which teacheth us in these great deeps of the wisdom*

not to resolve any thing out of humane reason, but
God himself, and to hearken what he will say to the man
speak after him, and follow him.

Our experience telleth us that there hath been much
much injustice here in our land, that the Common-
groaned under the burthen thereof.

The wayes of God are not like our wayes; did not
this? did not the cry of the poor and the oppressed
him, even to his ears? is he not come down to visit
gressors, and to take the matter into his own audience;
in the cool of the day he is come at last to keep a Sess-
to search *Jerusalem* with a candle and lanthorn; now
He do begin to try the sons of men; and the joyfull
Common-wealth cry to him, saying,

Gird thy sword upon thy thigh O most mighty, with thy glory and thy majesty, Pl. 45 3.

And in thy Majesty ride prosperously, because of truth and meeknesse and righteousness, and thy right hand shall teach thee terrible things. Vcrf. 4.

2. His instruction of others.

He will not only hearken to satisfie himselfe, but he will furnish himself from the mouth of God with answers, to satisfie them that shall dispute and argue with him against the Providence of God.

That is the use of our study and labour in our Ministry.

1. To teach the truth,

2. To convince contradictors.

This second part of our duty the Prophet had now special use of; for the Church foreseeing the fearful judgements of God upon the Jews, did argue the matter with the Prophet, and all those former grievances they objected as arguments against Gods Government of his Church.

The Prophet holdeth the foundation, and seeketh to inform himself, how he may be able to maintain the same against opposition and strife of tongues.

Docemur, We are taught.

In the Church of God there will be ever some that will argue and dispute against God.

1. Because men are first taught by the wisdom of the world, Reason, and that is enmity with God.

This proceeds from our original pravity of nature, corrupt in the first derivance from our Parents, which albeit it hath the seasoning of the Law of God written in the heart, yet the law of the members, which is contrary to the law of God, doth prevail against that law, and leadeth us captive unto sin.

2. Because as the Apostle saith, *for who hath known the mind of the Lord?* Ignorance of the ways of God doth breed in us many sinister opinions, as we find in David in this very case, for he confesseth that the prosperity of the wicked troubled him, till he went into the house of God; there he learned the mind of God, and then he was well satisfied. Rom. 11. 34

Even this Prophet knew not how to answer them that would

argue with him against God, till he had called to account disputed the matter with him.

Reason 3. 3. Because the Apostle saith of the Elect, *For we walk by*
2 Cor. 5. 7 and not by sight.

Now in many of Gods chosen the sight and sense is full, faith is weak and imperfect, and when we come to hear of the equal Justice of God in punishing sinners, and see the smiting rod upon the Church, it is an hard matter to assure the heart by believing against that which is suffered in feeling.

Reas. 4. 4. Because *Solomon* saith, *God hath made man upright, but*
Eccl. 7. 29 have sought many inventions: for he rely, the equal and con- ways of God, are suspected by the unequal and inconstant inventions of men, who in favour of themselves, spare not to call afflictions of the Church rather upon the will of God, of which they are not able to give the reason, then upon the evil desert of their own sins.

Use 1. 1. The Minister must learn of the Prophet, to apply himself the remedy of this inconvenience, to maintain the cause of against all contradiction and strife of tongues; for as we are Peoples Oratours to plead their cause with God, so are we Oratours to defend him against the corrupt and perverse furies of men, by proclaiming his constant Justice, and Wisdom and truth, and by teaching them; as the Psalmist saith, *He*
not suffer his truth to faile.

We need not strain our selves much for this; for wisdom will be justified of her children, and he whom we defend against the calumniations of prophane, or against the distrustfulness of the ignorant and weak, will fill our mouths with argument his own defence.

Iob. 13. 7. *Job* saith to his friends, *Will ye speak wickedly of God, and*
deceitfully for him? The Cause of God is an upright Cause; we need not to be put to our shifts, to defend him against the doubt and arguing of men.

Its enough that we rest in this principle of undeniable truth, *rely God is just, & there is no unrighteousnes with him;* as *Abr.*

Gen. 18. 25. That be far from thee to do after this manner, to slay the
sons with the wicked, and that the righteous should be as the un-
that be farre from thee? Shall not the judge of all the earth do

2. The People that are our hearers are taught to hearken to *Use. 2.* the voice of our message, and to learn this lesson of the Justice, wisdom and truth of God, that they may rightly know God, and sincerely love him, that if any thoughts of distast of Gods Government, or distrust of his Justice, shall arise in their hearts, they may presently call to remembrance our pleadings for him, and confesse that how admirable soever the ways of God are in our judgements, yet they are always equal; how secret soever they be, yet they are always just.

It is a malicious suggestion when Satan shall bely us to God, as he did *Job*, when he said *Job served not God for nothing*; but there is no great danger in it, for he knows Satan to be a liar and *Ioh. 2. 25* a murdherer; and *he needeth not that any should testifie of man: for he knoweth what is in man.*

It is a dangerous suggestion when he shall belie God to us, First, 1. either flattering us with an overweening of his mercy to encourage sin, as when he told *Evah*, *You shall not die at all.* Secondly, 2. Or shall affright us with the terrour of his Justice, as if there were no hope of favour, as he did to *David*, setting some awork to tell him, *Non est tibi salus in deo tuo*, there is no help for thee in thy God. Thirdly, or shall tax to us the Government of God, as if he were either negligent of the affairs of the sons of men, or ignorant altogether of the sufferings of his Church, or partial in administration of Justice, or directly unjust in suffering his own servants to be oppressed with the injuries of men.

The Minister must diligently preach, the hearer must reverently hear, and faithfully believe the truth concerning the Providence of God, or else all Religion will sink and want foundation.

Verf. 2. And the Lord answered me, and said, Write the vision, and make it plaine upon Tables, that he may read it.

3. *For the vision is yet for an appointed time, but at the end it shall speak and not lye: though it tarry, wait for it, because it will surely come, it will not tarry.*

Here begins the second part of the chapt. which contains the *Lords answer to the Prophets expostulation.* Containing.

I. A

1. A Direction to the Prophet, *ver. 2, 3.*

2. A Declaration of his holy will in the general administration of Justice.

1. Concerning the Direction given to the Prophet.

And the Lord answered me and said] For the manner how God maintained intelligence with his holy Prophets, we are not very particularly informed; we find inspiration, and revelation, and vision mentioned; he that made the light that is in us, and gave us our understanding can best make his ways known to his holy ones; and as I do not think that *Habakkuks* contestation with God was verbal and vocal, but rather a wrestling and striving of his spirit and inward man: neither do I think this answer of God was audible, presented to the ear, but by some secret divine illumination suggested.

And where he saith, *The Lord answered and said.*

These phrases do expresse so plain an answer, as is made in conference between man and man.

Write the vision] That is, set down in writing my answer. It is our manner for the better preservation of such things as we would not forget, to set them down in writing.

But because this request of the Prophets doth concerne others that he may inform them, God addeth, *Make it plain upon Tables that he may run that readeth it.*

That is, write my answer in a Table in great Characters, that though a man be in haste and run by, yet he may read as he runneth, shewing that he was desirous to satisfie all such as the Prophet spake of before, who should argue against him.

As our manner is to fix publike Proclamations and Edicts on walls, or on Posts in ways of common passage, that any Passenger may take notice thereof seeing it concerneth every one: so that the Lord alludeth in this place, giving the Prophet great charge for the declaration of his holy will in this great matter; so to expresse it, that every one of his People may receive information thereof, *Vult aperta esse verba, & aperte scribi,* saith St. Hierom.

For the vision is yet for an appointed time]

The time is not yet fulfilled for the execution of the Will of God; but it is in the holy wisdom and purpose of God determined when it shall be fulfilled.

At the end it shall speak and not lie] That is, in the time prefixed by Almighty God it shall take effect, and the counsel and decree of God shall be executed: *For God that hath promised cannot lie.*

The answer of God is full as it after will appear, and doth not only clear the Justice of God in the present cause of the oppressed Jews against the Chaldeans, but it maketh a further and more general overture of Gods decree, against all unrighteousness and ungodliness of men, so that this Prophecy shall not only comfort that Church and those times, but it is directed to the perpetual use of the Church in all the ages thereof. He therefore addeth, *Though it tarry wait for it*, do not think by any importunity to draw down the judgements of God upon the ungodly, or to hasten the deliverance of the Church; God doth all things *sempore* in his time, and the servants of God must tarry his leisure.

Because it will surely come, it will not tarry] He giveth assurance of the complement of his Will in the proper and prestitute season thereof, which nothing shall then hinder.

The parts of this text, containing Gods direction given to his holy Prophet, are three.

1. The care that God takes for the publishing of his Will to the Church, *vers. 2.*
2. The assurance that he gives of the performance thereof in the time by him appointed;
3. The patient expectation which he commands for the performance thereof.

1. The law that he takes for publishing it.

The Prophet must not only hear God speak, the Seer must not only behold the vision, but he must write the same: *littera scripta manet*, the written letter abideth.

I will not stand to search how ancient writing is, wherein some have lost time and labour.

I know that many do make God the first immediate Author of it, and do affirm that the first Scripture that ever was, was Gods writing of the law in two Tables, *Exod. 32.*

But because I find in *Exod. 24.* that *Moses* wrote all the word of the Lord, and *Josephus* doth report a tradition of the Hebrews.

brews for writing and graving before the flood; I hold it probable that both Scripture and Sculpture are as ancient as the old world.

I will not question *Josephus* his Record of the two pillars, erected before the flood, engraven for the use of posterity, with some memorable things to continue in succeeding ages, whereof one remained in *Syria* in his own time.

It is frequent in Scripture to expresse a perpetuity of record by writing. In the case of *Amalek*,

Ex. 17. 14. *Write this for a memorial in a book.*

Job. 19. 23 *Job. O that my words were now written, that they were printed in a book.*

Vers. 24. *Graven with an iron pen, in lead and in the ink for ever!*

Isay the Prophet. I heard a voice from heaven, saying to me write, all flesh is grasse.

Ioh. Audivi vocem dicentem, Beati mortui. I heard a voice from heaven saying, Blessed are the dead.

Beloved thus have we the light that shineth upon the Church and guideth our feet in the ways of peace by writing; for Scripture is given by inspiration: holy men wrote as they were inspired.

It was given to them by inspiration to know the will of God, they impart it to the Church of God by writing, and thus boundeth and limiteth us, τὸ μὴ ὑπερ, τὸ γέγραπται ὁρῶντες.

2. Cor. 4. 6.

Thus hath God revealed himself to his Church, both sufficiently, that we need no more knowledge for eternal life, then what is contained in Scripture, and so clearly that the word giveth understanding to the simple.

And as this word from the immediate mouth of God, doth warrant this particular prophecy, so doth the Apostle say of the body of Canonical Scripture, that all Scripture is given by inspiration: and Gods care is double.

1. That it be written to continue.

2. That it be written plain to be read.

1. Written

1. It must be written that it may remain. For in the old world because of the long life of the fathers, the oracles of God were committed to them, without any mention of writing, because they were both wise and faithful in the custody and transmissi-

Of them ; For *Adam* himself living nine hundred and thirty years to teach his children, had under his teaching

Setb, Enosh, Kenan, Mahalaleel, Jared, Henoch, Methuselah, and Lamech the father of *Noah*.

And *Noah* lived with *Abraham* 57 years.

But after the flood when the Church in the posterity of *Jacob* encreased, and no doubt had many corruptions by dwelling in *Egypt* ; then was *Moses* appointed both to be the deliverer of the People of *Israel* from *Egypt*, and to be the Penman of God, to write those things which God would have to remain in the Church for all succeeding times, and after him successively holy men wrote as they were inspired.

And a better Argument we cannot give for the danger of unwritten traditions, which the Church of *Rome* doth so much commend even above Scripture, then this.

God saw that men had corrupted their ways, and he found the imaginations of mens hearts only evil continually, and that the Church was a very few: therefore he stirred up *Noah* to be a Preacher of righteousness in whom the light of truth was preserved: he destroyed the old sinful world, and by *Noah* and *Sem*, he began a new Church to the restored world.

Yet after *Noahs* death the worship of strange gods were brought in; what to heal this grief, and to prevent the danger of traditions, God caused the Word to be written by holy men, for the perpetual use of his Church, whose books were faithfully preserved in all ages thereof.

Then came the Son of God, and he left his Spirit in the Church, to lead the Church into all truth, by which spirit the New Testament was ended and written.

So that now all things necessary to salvation are so clearly revealed, that traditions of men have no necessary use in the Church, in the substance of true Religion: for that which is written is sufficient.

The Church of *Rome* denieth the sufficiency of Scripture. Many of their great learned men write both basely and blasphemously thereof.

But they are not agreed upon the point: for

Sermon, Gerson, Oecam, Cameracensis, Waldensis, Vincentius

Lerinenfis, do all confesse what we teach of the sufficiency of Scripture, as the learned Deane of *Glocester*, *Dr. Field* l. 3. d. *Eccles*, c. 7. hath fairly cited them.

And *Dr. White* in his way of the Church, addeth *Tho. Aquinas*, *Antoninus* Arch-bishop of *Florence*, *Durandus* *Abbas* a Cardinal, *Conradus* *Clingius*.

Peregrinus Divinity Reader at *Barcelena* in *Spain*, and Cardinal *Bellarmino*: Of whom *Possevinus* writeth, that he is one of the two that have won the Garland. *De verbo Dei* l. 1. c. 2.

Sacra Scriptura regula credendi certissima & tutissima est Per corporales literas quas cerneremus & legeremus, erudire n. voluit Deus.

Writing against *Swenckfield* and the Libertines; this is a legiti-
mewitnesse. *Pro Orthodoxo heretici testimonium valeat.*

I know to whom I speak, and therefore I forbear the Polemi-
cal bands of arguments to and fro upon this question, which
in print and in English is so fully and learnedly debated.

Our lesson is, seeing Gods care of his Church, for the instru-
ction thereof is here exprest, in commanding his revealed wi-
t to be written, that

Dott.

God would have his Church to be taught his ways in all
ages thereof.

Reaf. 1.

1. Because the ways of God, and the saving wealth of Go-
cannot be parted; none can have the saving health of God with-
out the knowledge of his ways, no ignorant man can be saved
it is said of Christ,

Iſa. 53. 11.

*By his knowledge shall my righteous servant justify many, p
scientiam, qua scitur.*

Therefore *Dauids* Prayer is, *Thy thy way may be known up
earth, thy saving health among all nations.*

Reaf. 2.

2. Because the promise of God doth run in semine, in the see
I will be thy God, and the God of thy seed. Our children are t
Lords inheritance: his care extendeth so farre.

Deut. 5. 33

*That yee may live, and that it may be well with you, and th
you may prolong your days.* But that is not all.

Verſ. 29.

That it may be well with them and their children for ever.

Reaf. 3.

3. For his own sake, that his Wisdome, Power and Justice m
be known to men, that they may be able to plead the cause
G

God against such as either ignorantly through unbelief, or maliciously and blasphemously shall dispute and argue against God, for therefore God doth condescend to this Apology of himself, that he may instruct his Church how to plead the cause of his Justice against all strife of tongues, that the name of God be not evil-spoken of.

To make profit of this point.

Use. 2.

1. Herein let us consider what the Lord hath done for our souls; for he hath given us two means to communicate to us his holy will, hearing and reading; and he hath used to this purpose both the voice and the pen of holy men; for he spake by the mouth of all the holy Prophets since the world began, and holy men wrote as his spirit directed them.

Let him that hath ears to heare, heare quid Spiritus, and seek yee Pl. 34. 26.
in the book of the Lord and read: but then adde this caution; Mat. 24.
Who so readeth let him understand. It was Philips question, sed in- 15.
uelligis quod legis?

Seeing God hath written to us, and the whole body of holy Scripture may well be called Gods Epistle or Letter to his Church, let us bestow the reading of Gods letter. St. *Augustine* faith,

Use 2.

Quae de illa Civitate unde peregrinamur venerunt nobis literae, istae sunt Scripturae.

It was St. *Gregories* complaint of *Theodorus*, that he was so over-busied with secular cares,

In Pl. 90. 2
 Regist. 4.
 84

Et quotidie legere negligit verba redemptoris sui; quid est autem Scriptura sacra, nisi quadam epistola Omnipotentis dei, ad venturam suam.

It is a question in our times whether printing hath done more hurt or good; for *Saran* finding this a means to keep things alive in the world, hath employed the Presse in all sorts of heresies, in all sorts of idle and lascivious, false and dictitious, slanderous and blasphemous books.

The remedy is to refrain such readings, and as Dr. *Reynolds* tels *Hart* his adversary, that he hath no book allowed him to read but the Bible.

It is likely then that he is perfect in that book, and that Physicians do well when they find their Patient surfeited with too much

much variety of meat: to confine him to some one whole dyet.

So shall we do well to limit our selves to the reading of letter, and know his mind; for he is wisest, and the wise that we shall gather from thence is wisdom from above, able to make us wise unto salvation, as the Apostle saith.

Use. 3.

3. Seeing God teacheth us by Scripture, we must learn to carry a reverent opinion of Gods written Word, and to read it as Gods great love to his Church, and as the means ordained by him to bring us all to him. Therefore David saith in Psalme,

Pf. 56. 4.

In God will I praise his Word, vers. 10. twice. He has reason for it: *For thy Word hath quickened me.*

Pf. 119.

50.

Rom. 15. 4

This word is now written; and whatsoever things are written they are written for our learning, that we through patience and comfort of the Scriptures, might have hope.

2. 50

It was Christs shield by which he bore off the fiery darts of Satan discharged against him in the wilderness, *Scriptum est*, written; *they that know not the Scriptures know not the Power of God*: this is a sure word, because it is upon record from the Spirit of God, the charter of our heavenly inheritance.

2. It must be written plain, so that not only he that cometh to purpose may read it, but even he that comes along by it may read it as he goes.

When we come to examine this writing, we shall find it contain the summe and abridgment of the whole Bible, as that is written may be referred to it.

From this no man may be excluded, none forbidden to read it; it must be set forth to publique view, & put into the common use.

Doct.

This sheweth us that are the Ministers of the Word whose work is, to write the Word of God in a faire and legible hand in great characters, that is, to open to the Church of God the whole counsel of God.

Acas. 1.

1. Because this is the Lanthorne to mens feet, and faith cometh by hearing and understanding this; and this is the office of our ministry; none can be saved but by our Ministry; for they have the great title of Saviours given us in holy Scripture,

And seeing the Apostle saith, God would have all men to be saved

vid, and come to the knowledge of his truth; that is, saved by coming to that knowledge: we must be faithful, we must hide none of this light from men.

Christ gave a full Commission to his Apostles, go ye into all the world, preach ye to every creature.

Saint Paul saith, *woe is me if I preach not.*

2. Because there is a natural blindness in man, and the god of this world by outward temptations, & our own inward corruptions do cast so thick a mist of darknesse before our understandings, that the natural man doth not well discern those things which are of God, therefore as decayed sight is helped by a faire and great letter; so by our easie and familiar handling of the holy Scriptures, we must labour to help the weak understandings of the ignorant. Reas. 2.

3. We must consider the true end why God gave his word, both spoken and written in Scriptures. Reas. 3.

The word was given to profit with all, for so saith God; *as the rains cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth, and bud, &c.* Is. 55, 10.

So shall my word be that goeth forth from my mouth, it shall not returne unto me void. Vers. 11.

It doth no good on stony ground, where it is not received in, nor where it is kept off from falling upon any ground.

It must be our care to see that the seed be good, and fit for the ground where it is sown, that it may come up again in fruit.

And because some have weak eyes, we must write very plaine characters; and because some have runing and gadding wits, we must write so as they that run may read.

This teacheth the minister to have a special regard of his audience that they may profit by his ministry; for we are Embassadors from God to man, let us deliver our message so as man may know *what the good and perfect will of God is.* Use. 1.

Words thus spoken do more good as the Apostle saith in the Church then 100 spoken in strange tongues.

Saint Bernard saith, that it is better *apra* then *alta sapere*. Christ our Master that set us a work, and whole *ovsrai* we are, *sold* his Disciples *Multa habeo vobis dicere, sed. nunc non potestis portare.* re. 1.

God will speak his minde by this Vision, and declare what he intendeth against the *Chaldeans*; and therein he will deal truly and faithfully; for he is truth, he cannot lye.

For these be two Premises or Antecedents to one conclusion, for we may conclude both wayes.

1. The Decree of God is past: *Ergo veniet, non tardabit*, he shall come, he will not tarrie.

2. The Word of God is past: *Ergo*

Doctr.

From thence we are taught,

That whatsoever God hath decreed or spoken, shall certainly take effect in the appointed time.

The holy word of Scripture confirmeth this: Indeed who should alter Gods decrees? for he himself will not, I may say truly he cannot change them; for the Apostle saith, *he worketh*

Eph. 1. 11. *all things after the counsell of his will.*

And the Will of God is himself.

2 Tim. 2. 13. *And he cannot deny him self.*

Neither can he repent, as Samuel told Saul,

1 Sam. 15. 29. *The strength of Israel will not lye, nor repent, for he is not a man that he should repent.*

And if God himself be without variableness and shadow of change, his Will being established by his counsell and wisdom, we may be sure that there is no power beneath him that can swerve him from his own ways: for the wise man saith;

Pro. 21. 30. *There is no wisdom nor understanding, nor counsell against the LORD.*

One reason may serve of this Doctrine.

God is equall, infinite in his wisdom, justice and mercie; to conceive him infinite in power, to do whatsoever he will, and not infinite in wisdom to decree whatsoever he will do, were to make him a Tyrant, not a King; but David saith; *The Lord is King*, and we do ascribe it to him, *Tuum est regnum & potentia*, thine is the Kingdom and power; for power without equall proportion of wisdom, must needs degenerate into cruelty.

This wisdom foreseeth all things that shall be, this wisdom decreeth all things that he will do, which his power after in the times appointed, doth performe, and bring to act.

Against

Against this doctrine is objected.

Obj.

1. Why then do so many texts of Scripture tell us that God repenteth.

Sometimes he repenteth of the good that he hath done: for to make man upon the earth was a good work, yet it is said

And it repented the Lord that he had made man on the earth, and it grieved him at his heart. Gen.

So to make Saul King over Israel was a good work, for it was his own choice, yet himself saith, *It repented me that I have set up Saul to be King.* 1 Sam. 11.

Sometime God is said to repent of the evil that he hath done: *malum pona*, the evil of punishment is there to be understood. So after the great plague when David had made a fault in numbring the people.

When the Angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the Angel, *It is enough, stay thy hand.* 1 Sam. 16.

And concerning his Word, we have frequent examples in Scripture of events contrary to the letter of his Word. For example,

His word was to Hezekiah by Isaiah, *Set thy house in order, for thou shalt die*, non vives.

Yet Hezekiah did live 15 years after that; his word was to Niniveh by Jonah, *Fourty days and Niniveh shall be destroyed*; yet it fell not out so, and the story saith, *God repented him of the evil that he had said that he would do to them.* Joh. 3

To all we answer.

Sol.

1. That the Will of God; that is, his counsell decreeing what he will do, is constantly the same and unchangeable, as we have taught.

2. Where it is in Scripture charged upon God that he doth repent, we say with Chrysost, it is *verbum parvum nostrae accommodatum*, a word accommodated to our weakness. Hom. 1 Gen.

For we are said to repent when we change our minds; now the God of wisdom and power never changeth his mind, but sometimes he doth change his operations; there is not *mutatio mentis*, but *mutatio dextra Ecclesi*, as St. Aug. *Poenitendo dei est muta uoluntatis immutabilis ratio*; by which he without changing of his

his own decree; namely alterations in the disposition of things mutable.

This for want of understanding in us to comprehend the ways of God, is called repentance and grief in God: but *Augustine* saith,

Non est perturbatio, sed iudicium quo irrogatur poena; as *Saint Paul*, I speak after the manner of men, because of the infirmity of your flesh.

3. I approve that received distinction of the Will of God.

{ 1. *Voluntas signi*, of the signe.

{ 2. *Voluntas beneplaciti*, of his good pleasure.

1. God doth reveal his ways to the sons of men, and sheweth them what he would have them do, and openeth to them the knowledge, and tendreth to them the use of fit means to perform that which he would have them, and so it is said he would have all men to be saved, and to come to the knowledge of his Truth.

According to this revealed Will of God, he doth offer mercy to all, and he doth withal threaten judgment to such as forsake their own mercy, as *Jonah* saith.

And when he seeth cause to call in either his mercy from them that abuse it, or to stop the course of his Justice to them whom correction doth amend, then we say he repenteth him of that which he hath either promised or threatned: for clearing whereof understand.

That God never changeth in promise, or in threatning, but only in things concerning this life; as in the examples repeated, all those promises and threatnings be used as motives to induce obedience, and therefore they are not absolute but conditional.

For it is no good argument to perswade a man to be Religious, and to fear God, abstaining from all the pleasing delights of the world, to promise him his hearts desire, if he know that that promise doth bind God, that whatsoever he do, he shall be partaker of the promise.

And it is no inducement to dissuade sin by the Commination of judgment, if the judgment must of necessity be inflicted.

Therefore this revealed Will of God is conditional, and hath
refe

reference to our obedience, and faith, and good life, and use of the means ordained by God and tendred to us.

This is the rule of life, and by this Will is the Church of God governed, for by this he doth reveal himself both in his word, and in his permissions, and in his operations.

1. God signifieth his Will by his Word; for that doth declare in precepts, prohibitions and examples, what God would have to be done, what not to be done; it revealeth both rewards and punishments: and it useth both promises and threatnings.

2. God signifieth his Will by permissions, because he declarerth thereby, that what he suffereth to be done, that he willeth to be effected.

3. By operations; for what God doth, he doth according to his Will.

2. *Voluntas beneplaciti*, is the secret Will of God reserved in himself, in which

1. There is *consilium*, the wisdom of God foreseeing what is to be done. +

2. There is *decretum* determining it; and herein the counsel of God is not the rule of his Will; for there is nothing in God above his Will: but willing all things to be thus as he hath decreed, he foreseeeth in wisdom what he willeth; and therefore the rule is not with God.

This is good, therefore I decree it; but this I decree, therefore it is good.

Now sometimes there seems to be an opposition between these two wills of God, which is thus reconciled.

The Will of God is revealed to man,

1. Either for necessary and absolute obedience as in the whole moral law of God.

2. For probation and tryall; as in the Commandment given to *Abraham* to offer up *Isaac*, wherein God concealed his secret Will which was to preserve *Isaac*: and concealed the purpose of his Commandments which was to try the faith of *Abraham*.

So on the contrary, he sent to *Pharaoh* commanding him to let *Israel* go, yet it was not his secret Will that *Israel* should go yet: but the Commandment was given to convince *Pharaoh* of hardness of heart: and as in *Abraham* the commandment did cause

cause him to declare his faith to be is *Abraham* did in coming him of rebellion to the Will of God, and he was not to Soothly preaching, wherein he persuaded repentance promised life eternal; in secret he detest all that look for salvation in the way of life, and he seeketh to convince the world unrighteousness in they obey not.

The answer then is, that what so ever God willeth and doeth *Abraham* is compelled to by the will of good pleasure; doth effect: What God willeth to bring us forth by the Will signified always shewed and sheweth. *Abraham* is shewing to God. *Abraham*: How then shall I know what to do, seeing the saying Will of God is my rule, and that seemeth uncertain, and agreeable to the secret Will of God's good pleasure.

Sol. Do as *Abraham* did, prepare to offer thy Son; do as commanded, leave all that thou hast and the disposition of thy estate to God, who will further reveal himself unto thee. *Abraham* *Hosea* did, to turn himself in order, yet use the by Repentance and Prayer to prolong thy life. Do as the *Nimrod* did; fast and repent, and call upon the name of the Lord; and try him as the Prophet saith, which will shew mercy or not.

But to bring this home to my text, when God pronounceth the Decree of Judgment against the enemies of the Church, promiseth mercy to his Church, believe him in both: for as can Gods enemies repent to change the course of his Justice, so can his Church sinne unto death, that he should take mercy utterly from it.

So then the argument holdeth strong, God hath said, decreed what he will do against these Chaldeans, what Church; therefore it shall come to passe.

Quest.

But if this be true; what need then is there of Prayer? doth it not argue in us a kind of distrust in the favour of when we do not take his word, but are still importunate licite his favour?

To this our answer is, that this cannot discourage Prayer, cause the decree is past and unchangeable; this is the proper dation of Prayer; for the Apostle saith;

h. 5. 14. And this is the confidence that we have in him, that if we

thing according to his Will he heareth us.

So that it is a necessary knowledge before we undertake to pray, to know what is that good, that acceptable and perfect Will of God.

For we not only lose our labour, but we do also offend God if we ask any thing against or beside his will: therefore that we might not run into the error of the sons of *Zebedee*, *Nescitis quid petatis*, you know not what you should ask, Our Saviour hath set down a forme of Prayer so absolute, as that we cannot justify the asking of any thing according to the Will of God that hath not reference to one of those petitions.

Reply. If then we prevail in our Prayers, why do we commend Prayer, seeing all events do follow Gods Will and Decree; and not our Prayers?

Object.

Our answer is, that though the supreme Agent in all operations be the Will of God, yet the hand of operation in many things is Prayer, which God hath ordained and commanded as a means to draw forth his Will to execution.

Ans/w.

So God giveth every good gift: yet we are without any wrong to God, thankful to men, by whose means any good cometh to us.

So that the doctrine doth remain firm; whatsoever God hath promised to his Church, or threatned the perverse enemies thereof, that he will surely perform; for the decrees and the word of God are unchangeable.

Quest. But when God threatneth me punishment, and denounceth judgment against me; how shall I know whether it be *voluntas signi*, or *bene placiti*? is there not an hope left me, that God may repent him of the evil that he threatned?

It is a note of the evil conscience to feare where no feare is, i. e. where there is no cause of fear; an elect man fearing judgment threatned which shall not come near him, feareth where no cause is of fear.

Sol. To this I answer; let not us dispute the Will of God, or search beyond that which is revealed; if God have revealed his Will to us, that must be our guide.

That revealed Will hath threatned nothing in us but sin, and sin carrieth two rods about it, shame and fear.

There

2 Consider what the law concerns; Gods name wherein standeth

{ His glory.

{ Our help.

3. What is forbidde, taking it in vain, and we pray *Sancti-*
ficemur, Let it be hallowed,

But where all this will not serve, yet this is *murus aeneus*, a brazen wall, one would think; God doth make yet another fence about his name, an hedge of thorns.. *The Lord will not hold him guiltlesse that taketh his name in vain,*

The Laws of God be unreverfible decrees; heaven and earth shall passe, ere one of these words shall sink or lose strength.

Yet the blasphemers feareth nothing, that is, a crying sinne in this land; not the houses only, the streets and high ways resound the dishonour of Gods name, this sinne is grown incorrigible.

The land mourneth because of oaths.

Hoc dicunt omnes ante Alpha & Beta puella. And beleve God who cannot lie. *He will not hold him guiltlesse that taketh his name in vain.*

Thus we may make use of this doctrine, to restrain, if not overcome, and to destroy the dominion, if not the being of sinne in us.

2. For the better rectifying of our judgments and reformation of our lives, let us observe the consonancy of Gods practice in the world with the truth of his word; he hath declared himself an hater of evil; and do we not see daily examples of his judgments upon wicked men, how ill they prosper in their estates, what shame and disgrace and losse of all that they have unrighteously gotten comes upon them; how their posterity smarteth, according to that threatning in the second Commandement. God bringing the iniquity of the fathers upon the children, and visiting it to the third and fourth generation of them that hate him; that we may say, *Let him that thinketh he standeth take heed lest he fall.* Whence cometh all this but from the constant truth of Gods unreverfible decrees, because the word is gone out of his mouth; and though the ungodly do not beleve it though it be told them.

Verily there is a reward for the righteous, doubtlesse there is a God that judgeth in the earth.

We may say of our times as *Hecuba* did of hers.

Non unquam tulit documenta fors majora quam fragili loco starent superbi: for

We live in the school of discipline, and the rod of correction is not only shewed, but used with a strong hand, that all men may fear to be unrighteous; we have not only *Vigorem verborum*, the vigor of words, chiding sin in our ministry of the word; but *rigorem verborum*, the rigor of stripes in the administration of Justice; never did any age bring both fuller examples of terror, then we have heard with our ears, and seen with our eyes; for the wisdom of Gods decrees, and the word of Gods truth is justified in our sight; therefore, seeing sentence executed upon evildoers, let the hearts of the sons of men be wholly set in them to do evil.

Use 3. 3. Let us consider the vain confidence of the ungodly, and compare it with the constant truth of the decrees and word of God; *Isay* expresseth it fully.

Isa. 28. 15. *Te have said we have made a Covenant with death, and with hell we are at agreement; when the overflowing scourge shall pass through, it shall not come to us; for we have made lies our refuge, and under falsehood have we hid our selves.*

They are answered and confounded.

Verf. 20. *The bed is shorter then a man can stretch himself on it, and covering narrower then he can wrap himself in it.*

He that is to lodge so uneasily, cannot say *I will lay me down in peace and take my rest.*

The Chaldeans invade the Church, they kill and take possession, and divide the prey, they oppose better and more righteous men then themselves; their trust is in their strength and riches and power, *Dei loyes mutant Deos.*

What can they who weep so they laugh; or, who bleeds, if they sleep in a whole skin; who dies, so they live. *They trust in lying vanities.*

Solomon saith, *Though a sinner do evil an hundred times, an his days be prolonged, yet surely I know it shall be well with them that feare God, which feare before him*; But it shall not be well with

Verf. 13. *the wicked, neither shall he prolong his days, which are a shadow, because he feareth not before God.*

God hath made an Act against them, their judgment is sealed, they have nothing but vanity and lyes to support their staggering and reeling estate of temporal felicity; God is not in all their ways, nor the direction of God to manage them, and therefore not the protection of God to defend them; he leads them into temptation, but he doth not deliver them from evill.

But God is a Rock for foundation, and a Castle for defence to all such as put their trust in him.

4. The patient expectation which he requireth in the Prophet For the performance of this promise;

Though it tarry, wait for it.

We must not think long to tarry the Lords leisure; it is *Doctr.* the Prophets rule, *He that beleevesth shall not make haste;* and it *Isa. 28. 16.* is *Dauids* precept, *Wait on the Lord, and keep his way.* *Pl. 37. 34.*

And we have *Jobs* example, *All the dayes of my appointed time will I wait.*

The promise of the Messiah was made in Paradise, *The seed of the woman shall braise the head of the Serpens.*

This was the Gospel that God himself preached to the Serpent, and all the sacrifices of the old law, and all the Prophecies of former ages, and all the Types in the Old Testament, were Commentaries upon this text; the Fathers in all ages of the Church before Christ, rested on this; the Apostle saith of them,

These all died in faith, not having received the promises, but having seen them a far off, and were perswaded of them, and embraced them. *Heb. 11. 13*

1. Because this doth best fit the constant decree of God, that we do rest in it; for it were in vaine for us to serve a God whom we might not trust, and upon whose word we could not build assurance. It is the Apostles rest, *Scio cui credidi,* I know whom I have beleeved. *Real. 1.*

2. Because this doth best declare our faith, for faith being of *Real. 2.* things not seen in themselves, the Apostle saith here, *we see in a glasse;* faith is a Christian mans Prospective, through which he beholdeth all things far off as if they were near at hand.

3. Because this is an exercise of our patience; for ye have need *Real. 3.* of patience, that after ye have done the will of God ye might receive *Heb. 10. 36* the promise, *For*

Verf. 37. For yet a little while, and he that shall come, will come, and will not tarry.

Reaf. 4. This also doth exercise our hope; for hope is nourished with future objects, as sense is with presents; and he that will forecast, that as soon as the seed is cast into the earth, hope is at work to gather in the harvest.

Use.

Saint Bernard doth teach us to make use of this word, waiting on Gods leisure, for first he sayeth a good Frenchman, *Tua confidero in quibus tota spes mea consistit*.

1. *Charitatem adoptionis*:

2. *Veritatem promissionis*.

3. *Potestatem redditi quæ*: upon this he buildeth.

Dicit fides, parata sum iniquis inuicem tribula bonis & Di-

git spes, mihi illa seruietur.

Dicit charitas, curro ego ad illa.

We must be very tender how we do invade the roys God; Christ saith, that his Father hath kept the times; for in his own power, he will have the alone managing. They that cannot tarry the Lords leisure, do commit into one of these two evils.

1. Either they murre impatiently at God, and grudge, as Israel did when they came out of Egypt.

2. Or else they seek unlawful means to accomplish their ends, as the woman of Endor gets customers.

Jam. 1. 4. Against these, Let patience have her perfect work, that be perfect and entire, wanting nothing.

This work is thus perfected.

1. Let us not be too hasty to search into the ways of known things to come.

It pleased God before the coming of Christ in the flesh, to make much of his purpose concerning the time to come, in the ministry of his Prophets; and the Devill finding men take this desire of the knowledge of future events, did erect his whole giddy and seditious predictions did to insatiate that few did undertake any matter of moment, without consulting the oracle; the Devill grew rich by the offerings.

sents that were given him for divination, when the successe fortified, and he lost nothing of reputation or belief, when it failed, because all his oracles were of ambiguous sense, for to carry if need were, contrary constructions.

And it is a thing admirable which the wisdom of observation hath recorded to the honour of Christ, that at his coming into the world all oracles grew speechlesse, to shew that he that should dissolve the works of the Devill was come.

The head of this Serpent being now by his coming bruised, the way to establish our hearts, is to rest in the Lord, and not to be too busie with the Key of his Closet, and to content our selves with so much knowledge of things to come, as either

1. The wisdom of foresight may read in the volume of reasonable discourse.

2. Or the faith of Gods holy ones may read in the written word of holy Scripture.

3. Or the judgment of those Sholars of nature may finde by searching the great book of the creatures; for these open things are for us, and here, *qui potest capere capias*, he that can let him receive it.

It hath been the fault of many, that they have been so anxiously disquieted themselves with the solicitous inquisition of the future, that they have too much neglected the present, and desiring to know what God would do for them hereafter, both themselves lose the sense, and God the thanks of that good that he was then doing.

God hath his wayes and his paths where his footsteps are not seen.

2. Let us take the word of God for his promise and threatenings, whatsoever appearances do put in to counterwade.

In the case of my text, The oppressed Church must tarry; they have two promises

One of their own deliverance and restoration.

Another of their enemies confusion and ruine. God hath promised both; yet against this promise, the Church which hears off comfort, feels smart, and their threatened enemies rejoyce and divide their spoyle; the assurance is, God cannot lye, and repentance is hid from his eyes.

Why should man desire better assurance then the word God to fix and establish his heart? seeing all things had their being from the word, and no man now in being *doth not live by br only, but by every word that proceedeth from the mouth of God*

3. To perfect our patience, that we may wait the Lords | sure, we must beforehand consider that the Vision may tarry; promises of God which shall be fulfilled in their fulnesse of time may be foretold long before.

Christ was promised in Paradise, some do think the first day the world to man, i. e. in the day of mans creation, the eve the first Sabbath; but he was not borne till almost 4000 years later; yet the faithful in those times waited for the coming Christ, and tarried with patience till he came.

4. God himself waited 120 years for the repentance of old world, all the while the Arke was preparing; it is the Apostles phrase,

1 Pet. 3. 20 *The long-suffering of God waited.*

If God have the patience to wait on us for our good, this is perfect our patience in our waiting on him for our own good.

Rom. 2. 4. Saint Paul calleth this *The riches of his goodnesse and forbearance and long-suffering*, and saith that *The goodnesse of God leadeth to repentance.*

If we consider his provocation, and how our daily sins tempt him to repent that he either did make us, or do anything for all which are in his sight, and all which his soule abhorreth; and if we compare this his patience with our passionate bitterness upon the least provocation; and consider how ready we are call for fire from heaven to consume them that anger us; we shall see that God doth wait for our repentance with much patience and who would not wait upon such a Lord?

5. Let us consider how willingly we do attend and observe those that can do us any good; how early we rise to be sure prevent their hours; how well our hopes do support us, stay our stomachs, though many delays interpose their stop, threaten failing: yet the successe of expectation in things temporal depending on men is always uncertaine; for there are bounds that can oblige humane favour, not merits, not reward not promises, not oaths; but the promises of God are. *Yea, Amen*, as he saith.

The vision is yet for an appointed time; at the end it shall speak and not lye: it will surely come.

This assurance that we have from the Word doth make expectation easie; it is no pain to tarry for that which shall not faile us.

Jacob thought the seven years a short time bestowed for *Rachel*, because he loved her, though he served and was not his own man till he had fulfilled the time.

Neither doth that of *Solomon* discourage our tarrying the Lords leisure, because he saith, *Hope deferred maketh the heart sick.* Pro. 13. 12

1. Because, if that hope be of some things temporal, depending upon the favour of the times, or persons of men, there may be a failing, therefore delay is a disease in such cases, and maketh the heart sick.

2. But hope in the promises of God determined to their certain time, cannot be said to be delayed; for his hope is in vain, who hopeth any thing before the time.

3. And again, where hope resteth in the Word and Promise of God; neither the alterations of persons, nor the vicissitude of times, nor the intercurrente of impediments can any way crosse the purpose, disable the means, or defeat the end of Gods decree.

Further, if we understand *Solomon* of hope rightly grounded on the promise and construe the deferring it, not to any protraction beyond the time, but to the long expectation of it *in tempore suo*, which desire of fruition doth make long, that that hope maketh the heart sick, we must not understand this sicknesse as a disease of the heart: for when the Church saith,

Stay me with flagons, and comfort me with apples, for I am sick of love. Cant. 2. 5. Let no man think that this sicknesse was any disease in the Church; we may say of it as our Lord did of *Lazarus* his sicknesse, *This sicknesse is not to death.*

This is but fervour of the Spirit, and earnestnesse of desire, as *Bern.* saith; it is *tadium quoddam impatientis desiderii*; he means and holy impatience, *qua necesse est affixi mentem amatoris absente eo quod amat, dum totus in expectatione quantamlibet festinationem reputat tarditatem.*

This.

This is an wholesome sicknesse; it is the disease of the whole creation, and of all the Elect;

om. 8. 22. For we know that the whole creation groaneth and travaileth in pain together until now.

crf. 23. And not only they, but our selves also, which have the first fruit of the Spirit, even we our selves groan within our selves waiting for the adoption, to wit the redemption of our body.

This vers. 19. is called the earnest expectation of the creature, waiting for the manifestation of the sons of God: This is not weaknesse of the flesh in the Elect, but fervour and strength of the Spirit.

So David longed as he professeth,

Ps. 84. 2. My soul longeth, yea even fainteth for the courts of the Lord, my heart and my flesh cryeth out for the living God.

And this desire goeth with us to heaven; for even there the sons must wait, and they are full of this holy desire, which proves that their happiness is not consummate till the resurrection.

For the soules under the Altar cry with a loud voice, sayin Rev. 6. 10. How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

This desire is *for orationis*, the whetstone of prayer; for the more our hearts are established in the assurance of the truth of Gods promises, the more is the fire of this desire kindled and enflamed in us, and then it breaketh forth into prayer, and the prayers that are fired at the Altar of zeal, ascend the next way to the throne of grace.

Christ himself kindled this heat in us when he taught us to pray to our father, *fiat voluntas tua*, thy Will be done: for we may tarry the leisure of the *fiat* in faith, and yet desire it with fervency; for in nothing do we more declare our concurrence with the will of God, then in our earnestnesse in prayer to him to fulfill his Will.

For Application of this point, let us look back to the Vision; it is double. For God revealeth,

1. The purpose of his fierce wrath against the enemies of his Church, whom he threatneth to consume.

2. His promise of mercy to his Church, that he will restore it

to the joy of his countenance, and give rest from all her enemies.

This promise of God holdeth to the worlds end; even the whole Vision is for appointed times.

Therefore the distressed of the Church must ever be comforted with those comforts; for these the Apostle doth call *The comforts wherewith we are comforted of God*. All other comforts spend themselves into breath, and vanish and leave the heart oppressed as it was; the Vision of Gods revealed comfort establisheth the heart; for this telleth us where we may have rest for our souls; namely in the decree and promise of God.

And needfull is this comfort now; for though our Church by the good favour of God do enjoy the liberty of the Word in peace, under the gracious government of our King, whom God hath anointed defender of the Faith.

The Protestant and reformed Churches in other parts of the world do at this present smart for it; long have they lived under the rod of the Spanish inquisition: long subject to the sugillations of the Jesuits their mortall enemies.

But now the sword of massacre is drawn against them; before were some attempts made upon the persons of some of the Religion, or some encroachment made upon their goods.

They thought it gain to lose all for Christ, so that they might be in him, and be found in him; but now the poor distressed Church heareth the voyce of the daughter of *Babel* crying out against her, *Nudate, Nudate*. First discerning them, and then, what who can tell what then? the true Church lying at the mercy of *Rome* shall find her mercies cruel.

We cannot but take notice of it, that the Church of *Rome* is both a strong and a bloody enemy; she is not yet stupannated, or past teeming; she aboundeth in continuall succrescence of new seed.

Cardinal *Belarm* under the name of *Tortus* doth wonder why our King should fear the cruell dominion of the Pope, under whom all his Tributaries do so well.

And the humble Supplicants to his Majesty for the liberty of conscience as they call it, and for Toleration of the Romish Religion.

ligion have urged the peaceable state of our neighbours in *France*, where the Papist and Protestant do both exercise their Religion in Peace.

2 Reg. 9. 22 We now see they feele and smart for it, that there can be no peace with *Jezebel* of *Rome*, so long as her whoredomes and her witchcrafts are so many. She lieth lurking in the secret places, to murder the innocent; her patience is limited with no other bounds, but *Donec adsint vires*, till they have strength. *Nunc proximus ardet Ucalegon*, They have declared themselves here what they would have done; Our comfort is in this Vision, and we must tarry and wait the Lords leasure.

Haman the Jesuit hath got a decree against the Reformed Church in *France* to root it out, and the sword is now drawn against them: the Protestants in *Bohemia* have felt the edge of the Romish sword, she that calls her selfe mother of the Christians, *ostendit ubera, verbera producit*; she pretendeth love, *Sevus amor docuit natorum sanguine matrem commaculare manus*.

And the Church makes pitifull moan, saying,

Hab. 1. 17 Shall they therefore empty their net, and not spare continually so flay the nations?

But we know that God is good to *Israel*, to such as be true of heart: God hath a sword too, and he is whetting of it; he hath a quiver, and it is full of arrows; he is bending of his bowe, and preparing his instruments of death, and he hath a right hand, and that shall find out all his enemies.

How shall we wear out the weary houres of time, till God come and have mercy upon *Sion*? we have many ways to deceive the time.

1. The idle think the time long; whilst we have therefore time let us do good, we have work enough to *work out our salvation with feare and trembling*, to make our Calling and Election sure, to seek the Lord whilst he may be found, to wash us and make us clean, to put away the evil of our works, to cease to do evil, to learn to do well: to get and keep faith and a good conscience, to walk with our God.

They that well consider what they have to do, borrow time from their natural rest, from their meats, from their recreations, to bestow it on the service of God.

There

There be that overcharge themselves with the busineses of the world, with the care of gathering riches, with ambitious thoughts of rising higher, with wanton desires of the flesh, with sensual surfeits in gluttony and drunkenesse, and the day is not long enough for these children of this world, to whom I say with the shepheard,

Quis tu aliquid saltem potius quam tu indiget usus.

Virg. A-
lexis.

Are these the things you look upon? *non relinquetur lapis super lapidem*. There shall not be left a stone upon a stone *Walk circumspectly*, not as fools but as wise, redeeming the time because the days are evil.

Remember your Creation to good works that you should walk in them, and whilst you have the light walk in the light, Ambulate in luce, Ambulate digni luce.

2. To sweeten the delay of the vision, and to shorten the time of our expectation, let us heare our Saviour saying Search the Scriptures: There

1. We shall find the promises of God made to his Church in all ages thereof, beginning in Paradise at *semen mulieris* is the seed of the woman, and so continuing to the fall of the great strumpet, the ruine of Babylon in the Revelation; wherein we shall find God to be yesterday, and to day, and the same for ever.

2. We shall read the examples of Gods mercy to his Church, and judgement of the enemies thereof all the Bible thro ugh.

It is a work for the Sabbath as appeareth in the proper Psalm Psal 92. For the day, *To praise God for this, to sing unto the name of the most high.*

The Church professeth it:

Thou Lord hast made me glad through thy work; I will triumph Vers. 4.
in the works of thy hands.

The works of God are these.

When the wicked spring as grasse, and when all the workers of wickednesse do flourish, it is that they shall be destroyed for ever. 7.

For lo thine enemies O Lord, for lo thine enemies shall perish; all the workers of iniquity shall be scattered. 9.

But my borne shall be exalted like the borne of an Unicorn, I shall be adorned with fresh oyl.

or

11. Mine eye shall see my desire upon mine enemies; mine ear shall
 12. hear my desire of the wicked that rise up against me.
 12. The righteous shall flourish like a palme-tree, he shall grow like
 Cedar in Lebanon.
 13. Those that be planted in the house of the Lord, shall flourish in
 Courts of our God.
 19 They shall bring forth more fruit in their age, they shall be
 and flourishing. The use of all,
 17. To shew that the Lord is upright; he is my rock, and there is no
 unrighteousness in him.

These be meditations of a Sabbath of rest, and the word of
 God giveth full examples of this truth, and daily experience in
 our own times offereth it.

3. The Scripture doth put into our mouths *Psalms and
 Hymns, and spiritual Songs, teaching us to sing and to make me-
 lody to God in our hearts.*

Excellent to this purpose are the Psalms of the Bible, and if
 we sing merrily to the God of our salvation, this will pass a-
 way the time of our waiting for the promise of God cheerfully;
 we shall not think it long.

For this did David desire to live. *O let me live, and I will praise
 thy name.*

4. The Scripture is full of heavenly consolations to establish
 the heart; that it shall not sinke under the burthen of this expec-
 tation, for in the Scriptures, the Spirit of God speaketh,

*Let him that hath ears to hear, hear what the Spirit speaks to the
 Churches:* this Spirit Christ hath left in his Church to be the com-
 forter of his Church, to abide with it for ever: we have the car-
 nest of this Spirit to bind the bargain of eternal salvation.

We have the first fruits of this Spirit.

We have the testimony of this Spirit witnessing with our
 Spirits, *that we are the Sons of God, and if Sons, then Heirs, and
 Co-heirs with Christ.*

3. To spend the time of our waiting here for the promise of
 God, we have the holy exercise of Prayer; this doth bring us to
 a familiar conference with God, and as in hearing and reading
 of holy Scripture, we say, *Audiam quid loquatur Deus;*

So in Prayer God saith, He shall call upon me and I will answer
 him. *I will be with him.*

In Prayer we may challenge God of his promise, as the Psalmist, *Do well O Lord unto thy servant according to thy Word.*

Remember thy Word unto thy servant, upon which thou hast caused me to hope. Ps. 119. 49.

Faith and feeling are not always joyned together; therefore the want and expectation of Gods promises we pray, building upon the Word of God, because we know, *For ever O Lord thy Word is settled in heaven.* Ver. 89.

Saint Augustine saith of Prayer, it is *oranti subsidium*, an help to him that prayeth; *deo sacrificium*, a sacrifice to God; *demonibus flagellum*, a scourge to the devils.

It helpeth us, for it setteth us in the face of God, and bringeth us into his conference; and the time can never seem long to us, that is spent in that company.

2. It is a sacrifice to God; for it is the performance of a duty by him commanded.

3. It is a scourge to the devils, and to all his agents; for when we pray against the evil, our God heareth us and delivereth us from evil.

Ver. 4. *Behold his soule which is lifted up is not upright in him: But the just shall live by his faith.*

God having directed the Prophet concerning the Vision in the two former verses, 1. For the Publication, and then for the expectation thereof; He cometh now to the Vision it selfe, which containeth *A Declaration of his holy Will in his general Administration of Justice*, and so doth not only serve those times and persons present, but may be extended to all times and persons so long as the world endureth.

And Gods shewing hereof maketh it a Vision to his Prophet, and so to his Church, and so it begins at *Behold*.

Now the answer of God doth first prevent an objection which might arise out of Gods former words; for when he saith of the vision, *that the time is appointed for it; and though it tarry, the Church must wait*: as implying that it might be long before it were fulfilled; the Prophet might enquire; but what shall the People

People do in the mean time? how shall the afflicted hold out till that time appointed?

Therefore in the rest of the chapter,

1. He cleareth that objection, *vers. 4.*
2. He revealeth the Proceedings of his Justice, against sundry sins in all the rest of the chapter.

For the first let us examine the words,

Behold. Here he openeth the eyes and cleareth the sight of the Prophet, and of the Church to see the Vision, requiring us to take the matter into serious consideration, as the Apostle saith; Consider what I say. *Let him that hath ears to hear, hear what the Spirit speaketh unto the Churches;* so is this word often used in Scripture to move attention.

His soule which is lifted up in him is not upright.

Interpreters do two ways: understand these words, either thus, *He that is not upright, his soul is lifted up;* or by Conversion, *He that is lifted up is not upright.* This last we follow, and this I take to be Gods meaning.

It is true in the first sense that the ungodly man seeketh truth elsewhere then in God, and doth strengthen himselfe in the malice or pride of his heart.

But God would shew here that whosoever is thus big-swollen in the pride of his heart, hath not *rectam animam*, some read *quietam* or *tranquillam animam*, a right or a quiet soule.

It agreeth well with the Prophets complaint of the insolency of the Chaldeans, that they being now lifted up with the glory of their many victories, their souls are not upright; wherein he declareth them horrible offenders, and therefore obnoxious to his high displeasure.

Mr. Calv. doth understand this place thus, that God declareth his just judgment against the Chaldeans, that because they have trusted in themselves, they shall have no peace in their souls, but some new suspitions shall still arise to disquiet them, or new troubles to put them on upon fresh adventures, or some new fears to disquiet them, so that they shall never rest in their souls.

Arian Montanus and *Ribera* a Jesuit do both follow a corrupted Translation.

Eccē qui incredulus est non erit recta animae ipsius.

Whereas

he
speaketh

speakech not of unbelief, but of pride of heart which yet doth include infidelity, because such do translate the trust that they ought to place in God alone unto themselves, and their owne means of accomplishing their intendments: but our reading doth much better agree with our copy.

It followeth in the second part of the Antithesis, *But the just shall live by his faith.*

And here let me first tell you that this sentence is cited in the New Testament often.

1. Rom. 2. 13. *As it is written, the just shall live by faith.*

2. Galat. 3. 11. *But that no man is justified by the law in the sight of God; it is evident; for the just shall live by faith.*

3. Heb. 10. 37. *For yet a little while, and he yet shall come, will come and will not tarry.*

38. *Now the just shall live by faith, and if any man shall draw back, my soule shall have no pleasure in him.*

In all these four places the words have one and the same sense.

The just man, that is, he who is justified by a saving faith, shall be supported by that faith; so as whatsoever either outward or inward calamities shall assault him, his faith shall carry him through all: because putting his trust only in God, in the confidence of the Mediation of Jesus Christ, he shall have peace of conscience, and shall take all that befalls him in good part. So then, By the just, we do understand not any legal righteousness, such as standeth in the performance of obedience to the whole law; which no man but Christ, God and man could perform: but an Evangelical righteousness, which doth consist in a godly zeal, and holy endeavour of obedience to the law, according to the measure of that grace which God hath given to men, and whereunto is joyned both repentance of all sins, and an holy sorrow that we do come so short of that full obedience, which our duty we do owe to God.

And where he saith *where he shall live*, he doth mean both a natural, a spiritual and an eternal life.

1. A natural life; for faith doth make that to be a life which else were a death; for the wicked are dead in trespasses and sins. So Christ saith, *let the dead bury their dead, and the wanton murtherers*

dows are said to be dead even whilst they live. But by faith our natural life hath life put into it, as the Apostle saith,

Gal. 2. 20. *And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.*

And surely this comfort must be applied in my text, so, though not so only, to cheer the natural life of the distressed Jews, against the many oppressions of the Chaldeans, that their faith in the promise of God must be their life; as David saith, *I had verily fainted, but that I believed to see the goodnesse of God in the land of the living.*

There faith preserved the natural life of David.

2. This includeth also a spiritual life, which is the conjunction of our soule with God by Jesus Christ; for what doth quicken us but our faith? for by faith Christ dwelleth in us, and by faith we are rooted and grounded in him.

Eph. 3. 17
Col. 2. 7.

3. This includeth an eternal life: for how do we come to be where Christ is, but by faith? Christ first testifieth of the faith of his Church, then he prayeth: *Father, I will that they which thou hast given me, may be with me, that they may behold the glory that I had with thee, &c.*

They that overcome this world do overcome it by faith, and such as have this faith do grow boysterous and violent, *They take the Kingdome of God perforce.*

And this perchance gave occasion to the various lection, some reading in the present *vivit* doth live, some in the future *vivet*, shall live; some understanding the natural and spiritual only, others only the eternal life.

But I understand the promise extended as the Apostle saith, to both; for godlinesse hath the promises of this life, and that which is to come.

This sheweth what is meant here by faith, not the historical faith, by which we understand what the Will of God is.

Not a temporary faith, which trusteth in God for a time, and after falleth off from him.

Not the faith of miracles which even some wicked Persons whom Christ will not know at the day of judgement had.

Not the faith of hypocrites which seemeth and is not; but a justifying and saving faith. For we must live by the same faith
here

ere by which we must be saved hereafter.

And this faith is called the ground of things hoped for.

Cicero defineth the Latine word *fides* of *fiat*; for it implieth performance.

Saint *Augustine* of the word *fides* saith, *Dua syllaba sonant: Fides, prima à facto, secunda à dicto*, which may have a double construction.

1. With reference to God; for his *dictum* doth assure *factum*; and that is our *fides*.

2. With reference to us; for as *Augustine* saith, *fac quod ius et credis*, do what thou sayst and thou beleevest.

I will not conceal from you the dissection of this word *Fides*, is a witty Ancient hath anatomized it into five several letters, y which he collecteth the ingredients which must meet in a living faith.

1. *F* implieth *facere*, to do, as the Apostle saith, *Not the lawners, but the doers of the law shall be justified* And Christ saith,

Not every one that saith unto me Lord, Lord, shall enter into the Kingdome of heaven, but he that doth the Will of my father which is in heaven. For a man must not be of the number of them who onfesse God with their mouths and deny him in their works.

2. *I*, this importeth *Integritatem*, Integrity, which doth ex-
 ceffe it selfe in believing all the Articles of Christian faith, for
 hat faith which is not entire doth not hold fast, and there is no
 rusting to it.

3. *D*, that implieth *Dilectionem*, love; for our faith must work
 rough love; And Saint *Bernard* saith, *Mors fidei est separatio cha-
 tatis*, faith without love is dead. And again he saith, *ut vivat
 destua, fidem tuam dilectio animet.*

And in the schoole, that faith which is not joynd with love,
 called *fides informis*, an unformed faith.

It is St. *Augustines*, saying, *Cum dilectione fides est Christiani,
 in dilectione fides est demonis.*

For we find that the devils confest Christ. *Constebantur* (saith
 unt *Augustine*) *Damones Christum credendo, non diligendo; fidem
 habant, charitatem non habebant.*

4. *E*, implieth *Expresse*, exprestedly; for it is not sufficient to
 retain

retain faith in the heart, but we must also strive to express
ways.

1. In the fruits of faith; good life.

2. In the outward profession, as the Apostle doth joy
Rom. 10. together, *With the heart man beleeueth unto righteousness,
with the tongue he confesseth to salvation:*

Against those Nicodemites which come to Christ b
and all those who think it enough to reserve the heart f
though their outward deportment be fashioned to the f
place and persons; where, when, and with whom they do

5. S. which standeth for *Semper*, alwayes, which doth
perleuerance; for it is no true faith if it do not hold out to

Let us now put all together; a true faith must be entir
ing alwayes by love, *so that men may see our good works,
risie God which is in heauen.*

In a word, the faith here mentioned is an holy appre
and a bold application of the favour of God to his Ch
the mediation and merits of Jesus Christ, by whom we do
that God is in Christ reconciling us to himself, and the
doth live by this faith. *De verbis hactenus.*

The words thus cleared, we come now to the division
text.

It containeth an Antithesis, wherein two contrariet
opposition one against the other.

1. The man that is lifted up;

2. The just man.

1. Of the first he saith, *non recta est anima ejus*, his sou
upright.

2. Of the second he saith, *ex fide viuet*, he shall live

In the first I note two things.

1. His notation, *Elevatus*, lifted up.

2. His censure, *Non recta est animus*, his soule is no

1. His notation: *Elevatus*.

This is a thing that God loves not; for it is said, *Go
the proud;* that is the point of doctrine in this place.

Doct.

God taketh offence at such as are lifted up.

It was the fall of the Angels that kept not their first
similis altissimo.

It was the fall of man: *Behold man is become like one of us, knowing good and evil.*

Some think this part of the text meant of *Nebuchadnezzar*, the proud King, whose heart was so big swolne with his great victories, that in the ruffe of self opinion he ascribed all to himself, and therefore was turned to graze, as in the story of *Daniels* prophetic we read.

Remember the fearful quarrel of Christ with *Capernum*, *And thou Capernum, which art exalted to heaven, shalt be thrust downe* Luk. 10. 15 *to hell.*

It is one of the works of the preaching of the Gospel, I may call it one of the miracles of the power of our ministry.

Every mountain and hill shall be brought low. *Chrysost.* *Elatos & superbos nomine montis denunciat*, he calls the proud by the name Luk. 3. 5. of a mountain; the early and the later rain that falleth on them doth slip off and fall into the under vallies, and the vallies (as the Psalmist saith) do abound with corne.

The power of the Word extendeth to the humiliation of many that are lifted up; for it revealeth unto us Christ, without whom we can do nothing, without whom no man cometh to the Father. And this leaves us nothing to lift us up.

I have spoken of this sin out of the former chapter, where the Chaldeans proud of their victories do rejoyce and ascribe the glory thereof to themselves. And from the mouth of an heathen man, *Artabannus* the Uncle of King *Xerxes* I take it, *gander Dē* Herodit. *us eminentissima quaque deprimere*, his reason, Polymnia

Quia Deus neminem alium quam seipsum sinit magnifice sentire.

Yea sometimes we finde when God doth owe a man a shrewd turn, he will lift him up himself: that he may throw him downe; as *David* complaineth, *Thou hast lifted me up, and cast me downe.* But the lifting up here understood, is the pride of heart which seeketh men to esteeme of themselves above all that is in them; such are their own Parasites; and the Wiseman saith, *there is more hope of a foole then one of these.*

In this Argument I went so farre in the former chapter, as to teach you two things,

1. To decline this as a disease.

2. To embrace the remedies against it.
8. Reasons I gave against it to perswade declining of it.
1. It trespassed *primum & magnum mandatum legis*, the first and great Commandment of the Law, &c.
2. *Connumerat nos filiis Sathane, patri fil. superb.*
3. *Exterminat charitatem, voluntas Dominium exercet.*
4. *Subjicit nos oppositioni divina, Deus resistit superbis.*
5. *Tollit à nobis talentum dum nostra quarimus.*
6. *Male nos decet, poore and proud.*
7. *Nullum vitium Sathana magis placet.*
8. *Superbus ingratus, and so omnia dixeris.*
- The remedies, 1. Serious consideration of our selves.
2. Studious searching in the word of God.
3. Putting our selves often in the sight of God.
4. Frequent casting up the favours of God to us.
5. Earnest and devout prayer.

This is a flie and cunning insinuation of Satan, to lift us up in our own opinion; there is a tang of our hereditary corruption that runnes in the same channel with our blood; we are all apt enough to value our selves above the lone price.

Few of the mind of *Agur the son of Jakeh, I am more brutish then any man.*

Few of the mind of *Saint Paul, Of whom I am cheif.*

It is a great victory that a man hath gotten of himself, if he be once able to keep himself under; for whether we do encrease in outward goods or spiritual graces, we shall have much ado to avoid this sin.

2. The censure, *Non est recta anima ejus.*

This Physitian doth search the disease to the bottome, he finds where the fault is; the soule is naught, the inward man is corrupt.

And if the light that is in us be darknesse, how great is that darknesse? It is the searcher of hearts and reines, that findeth this fault; who but he can examine and try the inward man?

We see what bodie, what complexion, what stature man hath; we may see what honours he attaineth in the world, how he encreaseth goods, what delights a man useth for recreation; we cannot see what soules men have, *rectas an obliquas.*

But if we see and observe men proud and lifted up high in their own opinion, we see there is cause of fear, that they have not *et as animas*, right souls.

And though the judgment of our brethren belong not to us, yet let us judge our selves by this; for if we do finde in our selves an elevation above our pitch, that either the opinion of our wisdom and strength, or riches, or honours, or friends do swell us, it is a certain Symptome of a diseased soul.

1. Because this lifting up doth dislodge God from the soul, he will not dwell with a proud man, he hath so declared himself. *Reas. 1.*

For thus saith the high and lofty one that inhabiteth eternity, *Isa. 57. 15.*
whose name is holy: I dwell in the high and holy place, with him alone that is of a contrite and humble spirit, to revive the spirit of the humble: to revive the spirit of the contrite ones.

Now as *Augustine* saith, *Vita corporis anima, vita anima De-*
us. If he say to our soul, *I have no delight in thee*; we may com-
plain in pace mea amaritudo, our soul is sick even to the death.

2. Because this pride of life which lifteth us up, is not able to keep us up; for the elevation of our souls is like the violent casting up of an heavy body into the aire, which will fall down againe with its own weight; it is a mans own lust that draweth and dri- *Reas. 2.*
veteth and forceth him up. Jam. 1. 14.

And if Satan do put his help to it to lift us up, he will be the first that will put hand to the casting of us down againe.

When he had lifted up Christ to the pinnacle of the Temple, the next temptation was, *Cast thy self down.*

3. Because this pride of life filleth the soul so full of it self, that there is no roome for the spiritual graces of God to dwell there; *Reas. 3.*
 Christ lodged in a stable, *quia non erat locus in diversorio.*

4. Because as the eating of somethings doth put the mouth out of taste, that it cannot relish wholesome food; so the pleasing of the souls palate with the luscious sweetnesse of temporal vanities, doth make the soul out of taste with the bread of life, that wholesome dyet which should keep our souls in health. *Reas. 4.*

Let us make profit of this Doctrine.

1. Let it be the main and cheif care and study and endeavour of our whole life to get and keep *animam rectam*, an upright *Use.*
 soule. *To*

To keep your accompts strait, to keep your estate upright; to your body in health by a regular observation thereof, to your interest in the love of your freinds: all those be lawful of life, and this is an incumbent duty which obligeth and engageth all men: but let not these cares swallow us up, and devour our whole life.

These things perish in the very using of them.

The soul of every man, that, is the man; if that be not kept right, *What profit will it be to a man to winne all the world, loose the soul?*

In the last day an upright soul will be able to stand it out fore the judgment seat, when they that have kept all it upright but their souls, shal see that none but upright soul happy.

Use. 2.

2. Let us therefore not stand wishing I would I had su soul; as *Balaam*, I would I might die the death of the right; but let us study and use the means to get such a soul. These are

1. The Word; for in that the Spirit speaketh, there is a sign of the voyce that cometh to the ear, that is not enough, it is the Spirit speaking to the soul; that's the Sermon, the Spirit of God is the Preacher, the souls of men are the audience. the Psalmist,

I wait for the Lord, my soul doth wait, and in his Word I hope.

2. The Sacrament of the Lords Supper; for that is spirit meat and drink, the *Pabulum anime*, it is both meat and wine, worthily received; it is *Emanuel*, God with us.

I may say to you my brethren, as Christ said to the women of *Joh. 4. 10.* Samaria: *If you knew the gift of God, and understood what is offered you in the Word and Sacrament, and how beneficiall are, how nourishing, how cordiall to the inward man; would not come to the Word when your leaseure served, but would put by all busineses, and make them attend that for you would not receive the Sacrament once a year, if so much your Word would be Desiderio desideravi comedere hoc panem.* I only say with Christ,

If you know these things, happy are ye if ye do them.

3. Confession to God is another good means; keep the

upright; we say, even reckonings make long friends.

There is a threefold Confession.

1. *Confessio fraudis; quid omisit*
2. *Confessio facti; quid fecit*
3. *Confessio laudis: quid retribuam?*

Here is work enough to take up the whole life of man, and this keeps our account with God even.

4. I must never leave out prayer; that must make one in all the exercises of Christian life; *pray continually*. And let our petition be that God would give us wisdom from above; to direct us in the ordering of our souls so as we may ever keep them upright; for it is not in man to order his ways, much lesse to govern his own soul; let us therefore pray to him who chalengeeth interest in all souls, who is called *The Father of Spirits*; and who saith *All souls are mine*.

We have a good encouragement from Saint James;

If any of you want wisdom, let him aske of God who giveth to all men liberally. Jam. 1. 5

And Christ hath promised that whatsoever he shal ask the Father in his Name, he wil do it:

5. It wil help to keep our sou's in integrity, to have regard of our conversation, of our calling, of our recreations, of our time, of our means.

1. That we keep good company, which may not corrupt our manners, either *consilio* or *exemplo*, by counsel or example.

2. That we live in a lawful calling, that we may have the testimony of a good conscience; that the means of our maintenance are honest and lawful, and that we do not spend the wages of unrighteousnesse, that defileth the soul with an indelible pollution, all your prayers and almes wil not purge you.

3. That your recreations be both lawful and moderate, such as may make you more fit for the service of God, not such as may make you suspend the time wherein God should be served, not such as may provoke you to impatience, or to blasphemy, and abusing the name of God.

4. That your time be spent by weight and measure, as those that are to be accountants to God for it.

5. That our means that we enjoy in this life be so gained, and

managed that they may seem as faculties of well-doing; and may by no means stoop the soul to any departure from God for love of them, or by abuse of them.

3. Use. 3. Let us learn humility; decline pride, for that doth corrupt the soul; to such God giveth grace, he that is *humillimus*, should be *humillimus*.

But the just shall live by his faith.

This is the second part of the Antithesis, that contains in it the whole sum of the Gospel, there be three words in it that carrie the contents thereof.

1. Righteousnesse. 2. Faith. 3. Life.

Righteousnesse and Faith are the way of life: they are two special pieces of that spiritual armour which the Apostle doth advise all the children of God to use against their enemies: *The Eph. 6.14. breast-plate of Righteousnesse, and the Shield of Faith.*

1. Of Righteousnesse

This is that vertue which denominateth a man just and righteous, and it is a vertue which doth give *sum cuique*; to God in the obedience of the first table of the law; to man in the obedience of the second table.

This is given

1. Legally.
2. Evangelically.

For the first which is Legal righteousness; it is the fulfilling of the whole Law in every part of it, by the whole man in body and soul, the whole time of his life; and *Adam* who was created in the image of God, was clothed with this righteousness as the Apostle saith; created in the image of God, and in righteousness and true holynesse.

And this righteousness was lost by *Adams* fall, and was never found in any man since, but in the Man Jesus Christ; who is called *3. singular* that just one.

Act. 27. 14. And of him it is said, that He put on Righteousnesse as a breast-plate.

And this Righteousnesse the Saints in glory have; so the Apostle calleth them, *The spirits of just men made perfect.*
Heb. 12. 23. Rom. 3. 10 But on earth, There is none righteous, no not one.

The

The Church of *Rome* doth directly contradict the Spirit of God speaking in Scripture concerning this righteousness. For *Seff. 6.*
the counsel of *Trent* hath set it down for a Canon, *Can. 18*

Si quis dixerit dei precepta homini justificato, & sub gratia constituto, esse ad observandum impossibilia, anathema sit.

Let me then clear the Church tenet concerning this point, that Legal Righteousness is altogether impossible to man in the Present state of desertion from our creation.

Our Argument is this, Whosoever sinneth breaketh the Law of God; but every one that liveth sinneth. *Ergo* every one that liveth breaketh the law.

The first proposition is proved by the definition of sinne given by the Apostle. *αμαρτια* is *αρχη*. 1 Joh. 3.4

But every man that liveth sinneth; Saint *James* will make that good, *In multis offendimus omnes*, in many things we offend all.

The conclusion followeth; *ergo omnis pravaricatur legem.*

Andradinus answereth with a distinction to the *minor*, every man sinneth; sins are of two sorts.

1. Mortall, so every man sinneth not; for he that is borne of God sinneth not, nor can sin.

2. Veniall, so every man sinneth; but this kind of sinning saith he, doth not break the law of God, because they deserve not the wrath of God and condemnation. *Lyndanus. Levicula vitiosa lapsuum quotidianorum aspergines & navuli sunt qui per se non maculant & contaminant, sed quasi pulvisculo leviter aspergunt vitam humanam.*

Yet as light as they make of this pollution; it is no way to be purged but by the blood of Christ; and Christ is answerable to the Father and to the justice of his Law, even for the least of these. Therefore the Prophet saith, *God laid upon him the iniquity of us all, and all our sins met in him*; this cannot but include venial sins, for the elect have no mortal sins.

Yet our tenet is, that all, even the least obliquity of thought, *primi motus ad peccata sunt peccata*, the first motions to sinne are sins, and directly against the tenth Commandment; and he that breaketh the least of the ten is guilty of all, for he breaketh the Law.

So then the veniality of sin is not in the nature and merit of sin.

Ps. 12. 1. 2. sinne, but in the favour of God by Christ, he suffering and satisfying for it, and we by faith applying this to our selves, and it will follow; for in its own nature every sin is mortal, deserving death, and the just are not said to be blessed because they have no sin, but because their iniquities are forgiven, and their sin is covered, and because God imputeth not their sinne to them; as some are quit by Proclamation, because no evidence is given in against them.

2. We must then fly to Evangelical righteousness, which hath two parts.

The one is called the righteousness of faith, the other of a good conscience.

Rom. 10. 6. *Pray for us; for we trust we have a good conscience in all things, willing to live honestly.*

1. The righteousness of faith.

This is Christs righteousness by faith received of us, by grace imputed to us, as the Apostle saith,

Rom. 10. 4. *Christ is the end of the law for righteousness to everyone that believeth.*

The end of the law is to save those that fulfill it; this by reason of the body of sinne that we do bear about us, none of us can perform; but Christ hath fulfilled the law for us, and his obedience is by the favour of God imputed to us, and by our faith applied, and we justified and saved thereby.

For what the law exacted of us, is accepted for us, as if we in our owne persons had done it, because we believe it done by Christ for us.

2. The righteousness of a good conscience.

This is a work of the Holy Ghost in us, by which we do approve our selves to God and man, by our indeavour to do that which the law commandeth. And such a righteous person David describeth,

Ps. 119. 3. *Surely he doth no iniquity, but walketh in the way of God.*

Object. If any man object, Then is he no transgressor of the law, because he doth none iniquity; then is his obedience full, because he walketh in the way of the Lord.

Sol. St. Paul doth answer for himselfe, and therein for all the elect of God, and sheweth wherein his innocency consisteth, and
Faith,

but which I do I allow not; for what I would do, that I do not; Rom. 7. 15
I hate, that do I.

nor I do that which I would not, I consent unto the law that Ver. 16.
I.

then it is no more I that do it, but sin that dwelleth in me. 17.
be in the law of God in the inward man. 22.

γινώθι σεαυτον, know, if thou be an elect child of God,
sistest of a double man so long as thou livest here on

here is in thee an outward man, that is, the unregene-
t of thee.

ere is an inward man, that is, the regenerate part. For
know and confesse, that we are not capable in this life
l and full regeneration, which is an utter abolition of
of sin.

: is *Corpus peccati*, the body of sin: there is *lex membrorum*
the members, there is Concupiscence which doth car-
o the evil which we know in our understandings to be a-
e law of God, and our conscience trembleth at it; this is
rd man, which in *Peter* is called *κρυπτός τῆς καρδίας ἄνθρωπος*.

1 Pet. 3. 4

at the inward man which keepeth the law, is the under-
and conscience; and the outward man that breaketh the
e will and the appetite, and the instruments thereof in
f sin.

en I shall now describe to you whom the Prophet here
by the just man, even him who in his understanding ap-
eth the good and perfect Will of God, and maketh con-
of obeying it according to the measure of grace given to
or this is an Evangelical righteousness.

ie of it is great; for the Prophet saith of Christ Jesus, that
righteousnesse as a Brest-plate. He that came to loose If. 59. 17.
ks of Satan, and therefore to bid him battel, did not
o this life, which is *militia super terram*, a warfare up-
unarmed; he is the General of Gods forces, against the
ne of darknesse, against the Prince that ruleth in the ayre,
he god of this world, against Principalities and Pow-
l no sooner was he baptized and began to appear to his

employment, but the spirit led him into the field to a duel with Satan for forty days together, where this Breast-plate of proofe was a sufficient wall about his vital parts, and did preserve him against Satans fury and force.

And we that are his souldiers, who must *ambulare sicut ille*, walk as he, we are taught by the Apostle, *both to get and put on this righteousness as a Breast plate.*

The benefits that this righteousness doth bring with it, are many.

1. Benefit. It is a proofe against temptations; for howsoever our affections do receive some titillations from the outward senses to affect them with evil, our understanding like *Gabon* will always see the Sunne, although the rest of our *Egypt* be benighted.

Howsoever our Will may be corrupted for a time, our conscience will continue zealous of good works.

In our minds we shall serve the law of God, and this will keep our heads always above water, that though we be put to it to strive and labour hard for life in the deep waters, both of temptations and afflictions, yet through many dangers and painful strugglings, we shall at length recover the shore.

The distressed conscience troubled with the terrour of sin, though it cannot escape Satans sitting, and buffeting, and wounding, yet can it not fall into final despair, because this righteousness cannot be lost.

2. Benefit. This maketh our calling and election sure; for if we be truly regenerate, we shall be saved certainly; and this righteousness is a full assurance of our regeneration as the Apostle saith,

1 Joh. 2. 29. *Ye know that every one which doth righteousness is born of him.* So that righteousness is the earnest of our salvation, it is *sown in semine*, salvation in the seed here; it is *salus in Messie*, in the harvest, hereafter; for St. James saith,

The fruit of righteousness is sown in peace.

3. Benefit. For where righteousness is once rooted, there is peace and assurance both of grace and glory.

3. Benefit. This righteousness doth honour God in this world; for when men live in the conscience of their ways and in the holy fear of God, abstaining from evil all they can, doing all the good they can, rather suffering and forgiving then doing and revenging

in a -

injuries, striving to bear themselves uprightly before God and men, our Saviour saith, *Others seeing their good works, will glorifie their father that is in heaven.*

4. This righteousness is the only witnesse of our sincerity in the love and service of our God ; for let no unrighteous man say *he loveth God or serveth God; the proud, the covetous, the wanton, the breaker of the Sabbath, the drunkard, let them come to Church, &c. hear and receive the Sacrament now and then, let them not deceive themselves; without this righteousness no man shall please God.* 4. Benefit.

Neither shall the Church esteeme such as members of the body of Christ ; for we are taught, that no adulterers, fornicators, covetous persons, &c. shall inherit the Kingdome of heaven.

But sanctifie the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meeknesse and fear. 1 Pet. 3. 15

Having a good conscience, that whereas they speak evill of you as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. Ver. 16.

Let men want for fame and reputation in the way of honour and high place, in the way of great dependance, or of riches : if they be ungodly and want this righteousness, they want the salt that should pickle them to keep ; the just shall be in everlasting remembrance, their candle doth not go out by night : their name shall be like to precious unguent : But let the ungodly do what they can, *the name of the wicked shall rot.*

5. This righteousness upon a death-bed wil comfort, when neither meat nor medicine will down with us ; for there follows after righteousness a gracious traine, a comfortable sequence.

The Kingdome of God is righteousness and Peace, and joy in the Holy Ghost. Rom. 14. 17.

Mark the upright man, and observe the just, for the end of that man is Peace. Ps 37. 37.

What a joy of heart was it to Hezekiah ? he did not say, I have reigned a King over thine inheritance so many years : I have gotten so much riches and treasure, I have subdued so many enemies ; but, *Remember Lord I beseech thee now how I have walked before thee in truth, and with a perfect heart, &c.* Is. 38. 3.

Thus having learnt what this righteousness is, and have
 veyed the benefits that attend it, let us take a few neces-
 sities to order and regulate both our judgement and our
 1 Caution. 1. Let us not take that for righteousness which is
 matter; for all that glistereth is not gold; Satan hath g
 in varnishing, and gilding, and painting, to make thi
 are not seem as though they were.

I do not think but the Pharisees thought themselves
 and that opinion was held of them abroad; and that Chri
 ed a strange Preacher, that told the People,

*Except your righteousness exceed the righteousness of th
 and Pharisees &c.* for Saint Paul doth call their sect
 A Ga 26. 5 *την εὐσέειαν.*

We must exceed that, or else no salvation; yet if that ri-
 nesse which consisted in great chastisement of the flesh,
 austerity of life, in so many real acts of devotion, we
 serve:

Beloved, that cheap, and soft, and tender Religion,
 and drinks of the best, and wears soft garments, and li-
 and hearing much, and knowing for
 and talking of good things, and an outward formal reg-
 tion of goodnesse, will never passe for righteousness
 God. This doth not come near the righteousness of th
 and Pharisees.

✕ Their Doctors were never out of *Moses* chair, they we-
 ful and painful in teaching the law. Alas, many of our li-
 loyter.

Their auditors were frequent and attentive; when th
 of the sitting of their Rabbies, they would tell one anot
 call one another to it, as *Jerom* saith, saying,

Οἱ σοφοὶ δευτεροῦσι. The wise repeat;

And they would hasten thither.

They compassed sea and land to make Profelytes to th
 We by our evill Conversation lose many from our
 gations.

It is the complaint of them of the separation, that c
 life is one great cause of their forsaking of us; and thou
 do not excuse them, yet it doth accuse us, and we cannot
 not guilty to that enditement.

They gave God a quarter of their life in prayer. Let every mans own conscience speak within him how farre he out-goeth them in this. They read, they studied, they repeated, they carried about them alwayes some part of the Law, and were expert in the understanding of it.

And do not Pamphlets of newes, vaine Poems, and such like froth of human brains devour much of the time the holy Bible should have bestowed upon it.

Beloved, the righteousness that should be in us to fill us with true love of God and our neighbour, is wanting in most; it is imperfect in the best, in too many it is but seeming.

In Religion zeale is gone; some false fires there are yet in the Church, that boast themselves to be zeal, and are good for nothing but to finde faults and pick quarrels; true devotion which had use to shew it self in all outward holinesse and reverence, is so retired, that many are more homely at Church in presence of God and the holy congregation, then they dare to be in the private houses of many that are here present.

Our heads are grown so tender, that even boyes must be covered at Church; In prayer our knees are too stiffe to bend; we grow drouisie in hearing; the very face of Religion hath lost the complexion that it had, when knowledge was yet but coming out, as if we would revive that Romish fancy, that ignorance is the mother of devotion.

In civil conversation how is righteousness turned into a cry? the words once past, of our forefathers, though ignorant, were faster tyes then bonds, recognizances, statutes, oaths now are: It was once the imputation of one Nation, as *Tully* chargeth the Greeks, *Da mihi manuum testimonium*; It was once *Romes* shame, *omnia Roma venalia*: *Templa, sacerdotes altaria*. It was once the Grecians infamy,

Κρίστις ἀπὸ τῶν ἑθνῶν, καὶ τῶν ἀρχιερέων ἀγρῶς.

Titus 1. 2.

There have been many National sins which one Country hath upbraided another withal.

But how is it that since the light of the Gospel in our Land, we have made prize of the sins of all Nations, and made them free Denisons amongst us? Schisme in the Church, corruption of justice, bribes, gluttony, drunkennesse, contention, pride, outlandish

landish manners, oppression, that *Tyrus* and *Sidon* will appear more innocent then *Chorazin* and *Bethsaida*; and *Sodom* and *Gomorrah* are like to make a better reckoning in the day of audit then *Capernaum*.

Therefore try your wayes, and make your paths even and strait, before he come *qui iustitias judicabit*. If your righteousness be not right, the light that in them is darknesse, and then *quanta tenebra*? how great is that darknesse?

Caution. 2. 2. When you have examined your righteousness, and finde it to be a sincere reddition of due to God and man, take heed that you trust not in it.

When *Jacob* came to a new Covenant with *Laban* for wages, he said to him, do this,

Gen. 30. 33. *So shall my righteousness answer for me in time to come, for my hire before thy face.*

✠ Our upright dealing with men may justifie us to the face of man; but our righteousness in the court of heaven is a poor plea; let no man receive it for an Advocate to answer there for him, it will be speechlesse in that presence.

So much of it as is ours is foul, and immerent, deserving no favour at the hand of God.

We have two things to do.

1. A debt to pay to God.
2. A Kingdom to be purchased in heaven.

We are broken for the debt; our righteousness cometh nothing near the clearing of the debt; and can we hope of doing any thing toward the purchase?

Nature it self cannot with them more unhappy then they are, that trust in their own righteousness; for the reed they lean upon will first wound them, and then break under them.

Caution. 3. 3. Yet let it go for a caution too, do not so under-value thy righteousness, as to think there is neither need nor use of it, because it meriteth nothing at the hands of God; for God is gracious to accept from us that which deserveth no such good liking from him.

Thus he accepted the humiliation of *Ahab*, and he rewarded it; thus he accepted the repentance of *Ninive*; and the thief upon the crosse that confessed Christ, and shortly after died, received

ceived a promise to be with Christ in Paradise.

Christ speaketh comfortably; *Him that cometh to me, I will in no wise cast out.*

Joh. 6. 37.

Righteousnesse is the way to him :

This is the song and Jubilation of the Church, *We have a strong City, salvation will God appoint for walls and bulwarks.*

1Sa. 26. 4.

Verf. 2.

Open ye the gates that the righteous nation which keepeth the truth may enter in.

For God keepeth a book of remembrance, such as *Malacy* Mal. 3. 16. *faith, A book of remembrance was written before him, for them that feared the Lord, and that thought upon his name; for the Lord loveth the righteous; and verily there is a reward for the righteous.*

Ps. 58. 11.

Yea beloved, I dare go so farre, and I am sure that I tread on ground that will carry me through, it is not faith, it is sin, it is presumption to trust in the righteousness of Jesus Christ onely, without a care and conscience, and practise of righteousness in our selves.

For Christ redeemeth us, not to idleness, but to work out our salvation; we are delivered from the hands of our enemies; *we serviamus ei*; that we might serve him; redemption doth not destroy, but renew our creation; and *we were created to good works*, and we are called to holiness.

Let no man think that Christ needeth the help of our righteousness to satisfy his Father; but we do need our righteousness to declare our faith in Christ, and to make application of the righteousness of God to our selves.

Though the full strength of Scripture be bent against merit of righteousness, there is no ground there for idleness to stand upon; we must not cast all upon Christ, and make him who came to redeem us from the punishment of our evil works, a redeemer of us from the necessity of good works :

Our very union with him is enough to necessitate operative; righteousness for he saith, *My Father worketh as yet, & ego operor*, and I work; and it is his word, *thus must we fulfil all righteousness.*

Therefore that Christ may see he paid the debt for such as would have paid it if they could, and did their best to pay all; let us not neglect our own righteousness in our quest of salvation; but being only by Jesus Christ delivered from the hands of

our

our enemies, let us serve him in righteousness and holynesse before him all the days of our life.

4. *Caution.* Let it go also for a caution; that seeing the necessity of righteousness, we do look well to the integrity thereof, as the Apostle admonisheth us in his testimony of the *Corinthians*,

1 Cor. 1. *That in every thing ye are enriched by him, so that ye come behind*
5, 7. *in nothing.*

It is noted of the Saints of God in glory that they do weare long white robes; these be the garments of righteousness: there is our *sicm in Cælo*, we must not wear our righteousness like a short garment; it must be entire, covering the whole body to the foot, that is the integrity of the whole man. For, whosoever maketh conscience of his righteousness in some things, and not in all, is but a hypocrite: that man makes conscience of nothing at all.

That professor that for his profit will do any thing contrary to the revealed Will of God, or if for pleasure, or for revenge he will go out of the way of Gods Law, that mans righteousness is but vain. For St. *James* saith,

Whosoever shall keep the whole Law, and yet faileth in one point, is
Jam. 2. 10. *guilty of all.*

Sinne is like leaven, a little of it sowreth the whole lump of righteousness.

Knowing the necessity of this righteousness, and the continual use of it, and that our whole life is a perpetual warfare
5. *Caution.* here on earth, we must know that this righteousness must never be put off or laid aside all our life long; it must not be worne in our colours *ad pampam*, but in our armour *ad pugnam*, to the fight.

This righteousness is not for shew, but for service.

There be some temptations that take their aime at us, and come forth to assault us; there be others that are shot at random, and yet may hit us. As he that killed *Ahab*, directed not his aim at him; so a man sometime by occasion falleth into temptation. If a man at those times have not his righteousness to teek, but that he wear it as a brest-plate, it may preserve him. Had *David* received two such mortal wounds in the body of his Religion, and fear of God, if he had kept on his righteousness? *Urias* wife was not more naked.

These be *Sathans* advantages, for keeping watch as he doth; no
sooner

sooner are we disarmed, but *fulmina mittis*. But as *Elihu* told *Job*,

If there be a messenger with him, an interpreter, one among a thousand to shew unto man his uprightness:

Then he is gracious unto him, and saith, Deliver him from going down into the pit, I have found a ransom. Verſ. 24.

That is then the use of our Ministry, to be as *Noah* was to the world, *pracones justitia*, Preachers of righteousness, to shew men which way they shall walk uprightly; he that is fit for this service, must have the warrant of a Minister, *A Messenger*: and he must have the learning of an *Interpreter*, and such a man is a rare man, one of a thousand; and his lecture is, *Discite justitiam moniti*.

Lose no time from it, for only righteousness hath the blessing of this promise: *justus ex fide vivit*, the just doth live by his faith, see what rate you will set upon life, so much it concerneth you to be righteous.

2. Faith, when the Apostle doth come to this point concerning Faith; he saith *ἐνὶ ᾧ ᾠομεν*.

Eph. 6 19.

Above all things take the shield of Faith,

As *Solomon* saith, *keep thy heart above all keepings*: for indeed there is no Doctrine so necessary to salvation as the Doctrine of Faith.

You remember in the Acts of the Apostles, when *S. Paul* came to Ephesus, and continued there three moneths, both disputing and perswading the things that concerne the Kingdom of God, but after many oppositions, yet he abode there two years: A. 19. 8

His preaching had so put the gods of the Heathen out of countenance, and had so advanced the glory of the true God; that *Demetrius* a silversmith which made silver shrines for *Diana*, called the workmen of his trade, together and said: *Sirs; ye know that by this craft we have our wealth;* and Verſ. 25.

So that our craft is in danger to be set at naught.

Verſ. 27.

And presently upon it there was a great cry, *Magna. Diana,* great is *Diana*.

Beloved, look well about you, and you shall see that by faith we have our welfare, we get our being by it, both here and in heaven

heaven; therefore let us joyne in the cry, to cry up Faith, *Magna est fides Christianorum*, great is the faith of Christians.

- 1. Great is the good that it is,
- 2. Great is the good that it does.

1. In that it is.

Faith is a certain persuasion wrought in the heart of man of the truth of all Gods promises; and a confident application of them is made to the beleiver, both which are wrought in the beleiver by the Spirit of God.

1. So it is great in respect of the Author of it in us; for it is not wrought growing of it self. This is a seed which the Lord hath sown, a plant which Gods own right hand hath planted; for Faith is the gift of God.

2. Great is the Object; for it aimeth at the promises of God which are Yes, and Amen.

3. Great in the Extent, for it spreadeth to all the promises of God, and all the benefits that do arise to us from him as Wisdom, Righteousnesse, Sanctification, Redemption, Salvation.

4. Great in the Operation, because it layeth hand upon all those and challengeth a right to them, saying, *Hec mea sunt*, these are mine.

5. We may adde also this to the excellency of Faith; that is a mother grace, the root of all other graces; for from Faith they do derive themselves.

AA. 15.9

1. Repentance, *For by Faith God purifieth the heart.*

2. Love, *For Faith worketh by love.*

3. Fear, *that feare which is the beginning of Wisdome*; for if we did not beleive the truth of Gods Word and Promises, and condemnations, we would not so much stand in awe of God, or feare and distrust our selves.

4. Obedience; for knowing that we have no subsistence in the favour of God, but by Christ, that swayeth all our observanceth way, and biddeth us hear him.

Heb. 11.6

And without Faith it is impossible to please God.

2. For that it doth, it is great.

1. No grace of God in us doth more honour to God then Faith doth; for none but the beleiver doth confesse God as he is for as the Apostle saith,

He that believeth not God, hath made God a lyar; make that breach in the holy chain or knot of Gods attributes and all fail; for truth is the girdle of the triall; to make him a lyar, and make him unwise, impotent, cruel, profane, all evil.

Abraham strengthened in the Faith, gave glory to God

2. No grace to us more profitable; for it is not said of any of all the other virtues & graces that we do live by any, by all of them; but only by faith, because faith doth unite us with Christ, in whom we are knit to God; for all fulnesse dwelleth in him, and of his fulnesse we receive grace and grace.

And by faith only Christ dwelleth in our hearts.

By faith we are reconciled to God in Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; by faith we are justified. Therefore we conclude that a man is justified by faith without the deeds of the law. By faith we are sanctified. For God doth purifie our hearts by faith.

By faith we are saved; for by grace, we are saved through faith, and that not of our selves, it is the gift of God.

Faith bringeth peace of conscience in the assurance of all this. For being justified by faith, we have Peace with God through our Lord Jesus Christ.

By faith we have access to God into the grace, wherein we stand, and rejoyce in hope of the glory of God.

By faith we glory in tribulations, knowing that tribulation worketh patience, patience experience, experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given us.

And thus the Church of the Jews is comforted against the oppressions of the Chaldeans by faith.

Lastly faith is commended to us for a shield, by which we defend our selves against the fiery darts of Satan.

Therefore to make the necessary doctrine of faith profitable for us, let us consider,

1. How faith may be gotten.
2. How it may be proved.
3. How it may be preserved.
4. How it may be used.

1. How faith may be gotten.

Herein we must needs observe two things, §1. The Author.
§2. The Means.

1. The Author.

We must go to him from whom every good and perfect gift doth proceed, to seek faith.

Here I must admonish you that faith is given without seeking at first; for it is a free gift, and it is the glory of God; *I am found of them that sought me not.*

Do not think that the gift of faith is acquired; that is freely given; but the encrease of our faith is acquired by means. I prove it thus.

The spirit of God is given in the wombe, it is given to infants; therefore faith is also given; for the spirit is never unfruitful, and faith is one of the fruits of the spirit.

And the Apostles said unto the Lord, encrease our faith. The grace of God which moveth in the generation of them that fear the Lord, is the seed of all vertue, and first of faith the mother vertue which issueth all the rest; that is given early. And the gift of faith doth so lie hid in the Elect of God, that themselves know not of it, till God be pleased now to put his sonne into them, but to reveal his Sonne in them.

This magnifieth the free grace of God, and teacheth us to say, *It is so father because thy good pleasure is such.*

And this excludeth all boasting on our part, seeing we have it of meer and free gift. And it ascribeth the glory of all to God.

2. The means to get faith.

These as I have said do not lay the foundation of faith in us, that is the free gift of God; but these means do advance the building, they do help to encrease our faith.

I will referre you to one place to declare to you the acquisition of more faith.

Act. 16. 14. And a certain woman named Lydia, a Seller of Purple of the city of Thyatira, which worshipped God, heard us; whose heart God opened that she attended unto the things that were spoken of Paul.

Verse. 15. And when she was baptized and her household she besought us, saying, if ye have judged me faithful to the Lord, &c.

Observe the whole passage.

2. Next

1. Here was a woman living in an honest and lawful vocation. *She was a seller of Purple.*
2. Here were some beginnings of faith in her; *For she worshipped God.*
3. The outward means to increase her faith. *She heard us.*
4. The inward means: *The Lord opened her heart,* after which followeth.
 1. More attention to *Paul.*
 2. Baptism.
 3. A Desire to be esteemed faithful.
 4. Hospitality: she welcomed her teachers.

So that for the encreasing of faith she heard the word; and the more she believed, the more attentively she heard, and for confirming of faith she was baptized. *Faith cometh by hearing; for how shall they believe on him of whom they have not heard?* Here let me admonish you;

1. But when I say by the word with the Apostle, I do understand, and would be understood to speak of the Word, not as it is the voice of a mortal man, nor as it is a dead letter, but as the spirit doth speak to us in the Word.

For this the Apostle biddeth us, *Be swift to hear* it concerns us much: but that you may see that faith is not begotten in us by hearing; hearing doth us no good without faith, and we must have a grain of faith to season our hearing, or else our hearing will adde nothing to our faith.

The word preached did not profit them, nor being mixed with faith Heb. 4. 2. *in them that heard it.*

So do we see some at first poure water into a Pumpe; to set it a work, that it may yield water plenteously; for faith poured into our hearing doth make our hearing bring forth more faith.

And so in Prayer, *Fulgentius* saith of faith,

Incipit infundit ut incipiat posci.

A man cannot have faith without asking, neither can he aske it without faith.

2. When I name the word for a means to beget an increase of faith, I mean the written word, to exclude all unwritten traditions and all written legends which the tale Church of Rome, hath coynded to gull the swallowing credulity of the mis-

led.

led ignorant; that is, the books of Canonical Scriptures of the Old and New Testament of which the Apostle saith, *They are able to make a man wise to salvation, and perfect, thoroughly perfect to every good work.*

3. When I name the word 2 means of faith, I most mean the Word understood by us; for the Eunuch learns nothing of *Isaiah* the Prophet by reading him without understanding.

And I wonder that ever the Church of *Rome* could so be fool and infatuate the judgements of men, to believe that either hearing a forme of service, or praying in a strange tongue, could carry any validity in them, except they did conceive, or do believe that such hearing and praying have power of incarnation.

Therefore there is required

A translation of the word into our natural language, or some other that we understand, if we understand not the original.

And herein I must stirre you up to a thankful consideration of their profitable labours, who have taken pains to translate the Bible to English for the common benefit of you all, that you may read the Scriptures, and exercise your selves in the study of them, and examine the doctrines that you hear by them.

Blessed be the Lord God of our fathers, who put such a thing as this into the heart of our Kings Majesty, so for this work a-foot and to see it finished.

Herein also I must commend unto you the easinesse and perspicuity of Scripture; for if God had not left the way of salvation open, but had shut it up in such clouds of obscurity, that we must needs have a guide to light us the way to the lantern, why would *David* have called the Word it selfe *A Lamborne to our feet*?

Therefore let no man be discouraged from his own private studying of Scriptures, for feare of their hardnesse. It is no better then idlenesse and shuffling to say the Scriptures are too deep for me, I will not meddle with them.

Christ commandeth, *Search the Scriptures*: is he not Antichrist that saith, do not, thou shalt not search?

I say and believe that the Word only read over by us or ours without the help of any Comment, or Sermon, or Exposition of

Lanthorne, and giveth light to the simple.
 ch more the Word with good Commentaries and written
 tions.

ch more the Word preached by learned and judicious
 ters, which know how to divide the same aright; those be
 fellow-labourers with God, Angels of God, the salt of
 th, the light of the world, and even Saviours of men, and
 e of their labour in the Word, and oversight of the People,
 r, double honour is allowed to them by the Apostle Saint

point is of great use.

o us that are Ministers of the Word; for it layeth a ne-
 upon us, and wo be to us if we preach not the Gospel.

sure the Apostle putteth it home to *Timothy*;

arge thee before God and the Lord Jesus Christ, who shall 2 Tim. 4.1.
 be quick and dead at his appearing and his kingdom:

ach the word, be instant in season and out of season, reprove,
 , exhort, with all long-suffering and doctrine.

hath given and committed to us the Ministry of the
 of faith, by which we must live; and if we be not found
 in the dispensation thereof, our souls shall answer for the
 he People, which are committed by our negligence, and
 it of our giving warning.

o you it is a provocation of you to be swift to hear, to
 ed how you heare, to heare with meeknesse, to hear wil-
 to hear attentively, to meditate in the Word that you
 o search the Scriptures, to believe the word spoken, to
 lient to the forme of doctrine delivered, not to despise
 t speaketh in our ministry; it is said of *Lydia* that she

was the outward means of her faith. This had never done
 one; for he that planteth is nothing, and he that water-
 xthing, but God that giveth the increase.

nothing, saith the Apostle, that planteth, that is, the Mini-
 he Word is nothing.

e were two things much amiss amongst the Corinthians
 time.

ne was. they did too much depend upon their Ministers,
 and.

and ascribe too much to them, wherein he that sent them had wrong.

2. They were partial in their estimation of their Ministers, some affecting and preferring one, some another, that it came to a schisme.

To remove which double disease in the Church, the Apostle telleth them, that the Minister is not any thing: his meaning is not to disgrace the Ordinance of God, to defile his own nest, to dishonour his own high-calling, but to bring them to true judgment of it, and to let them understand that the Ministry of men is outward, that God hath no need of it, he can convert and establish souls without it.

And further, whatsoever the Minister doth, it is by the suggestion and help and efficacy of the Holy Ghost.

The purpose of the Apostle is to withdraw us from dependence on outward means; he doth not seek to discourage the use or to disparage the honour of them, or to question their necessity: but to shew that as planting and watering of a tree are to the bearing of fruit, so is our preaching to your good life: except God do give the increase, the means in it selfe is not any thing.

Therefore let us search deeper for the power of God in the increase of our faith, and we shall find it a special work of the
2 Cor. 4. Holy Ghost: and so Saint *Paul* speaking of the Spirit of faith, doth
31. give us to understand, that faith is wrought in us by that Spirit of God which bloweth where he listeth.

So it is said of *Lydia*, that the Lord opened her heart.

The manner of the operation of this Spirit in the work of faith, is thus.

1. It worketh upon the supreme part of the soul, that is, the understanding.

2. Upon the inferior part, that is, the Will and affections.

1. Upon the understanding, and there it openeth to us three things.

- 1. The Excellency of our Creation.
- 2. The misery of our fall.
- 3. The remedy thereof.

1. The Excellency of our Creation.

For

For man was made in the image of the Trinity, that is in himselfe and righteousness, he had Free-will to have continued that happy estate, and he had the tree of life whereof he might have eaten and have lived for ever in the state of his creation.

It is necessary that we be instructed in the story of mans creation that we may understand the power, wisdom, and goodness of God shewed in man, who out of so base a matter, composed so excellent a frame as this of mans body, and inspired it with a reasonable soule, endowing it with heavenly light, and giving to man the lordship of the works of his hands, leaving it in his own free-will to perpetuate the tenure of his happiness.

This is called mans state of innocency, wherein

1. His knowledge } was full and perfect.
2. His holiness }

1. His knowledge was full }
 1. Of God.
 2. Of himself.
 2. Of the creatures.

1. *Of God*; knowing him so farre forth as a fraile creature was capable of the knowledge of an infinite nature; and therein man was no whit inferiour to the Angels of God; for God created men and Angels in his own image, and this knowledge is the image of God; so saith the Apostle, Coloss. 3. 10.

Created in knowledge after the image of him which created him.

2 *Of himself*; for he was then sensible of all that God had done for him, and I cannot doubt but that light which God set up in this excellent creature, did shew him the *revelation* of himself, so that he knew the secret of his own composition, the admirable faculties of the intellectual & animal part the Symmetrie, the Anatomy, the use of every part of the body, the end & use of his creation.

3. *Of the creatures*; for as all the creatures were brought before him to declare to him his dominion over them; so for more expresse of his lordship, he gave to every creature a name; surely the light of his understanding penetrating so deep as to the secret nature of all things subjunary, as also well read in the great volume of the celestial bodies, and furnished with all science whereby either the content of the minde, the honour of his high place, being lord of all, or the use of his life, or the glory of his Maker, might be maintained or procured.

Such was man in the state of innocency in respect of his knowledge; and though his fall eclipsed that light very much, and much of that particular knowledge which *Adam* had, perished in him; yet sure that which remained after the fall, which was the stock wherewith he set up in the world, did give the first rules, and lay down the grounds of all arts and sciences, which being perfected by observation, study and experience in the long life of the fathers, descended upon succeeding times, like rivers which gather in some brooks to mend their streame as they hasten to the sea, and so improve their strength in current, and dilate their banks.

Much of this maketh much against man; for in this excellencie of his knowledge extending it self so to the creature, no doubt but he knew the Angels also, and knew of their fall. I cannot suppose that so excellent a creature as man bearing the image of God that made him, and of the Angels that stood and kept their first estate, could be ignorant, or that God would conceale from him such an example of weaknesse in so excellent a creature, of justice in him.

I cannot suppose but that he knew into what condition the fall of Angels had dejected them, and how farre their sinne had corrupted them; he could not but know them, hating of, and hateful to God, and therefore no friend to man.

He might have suspected the forbidden fruit to have had some poysonous quality, when God said, *quâ die comederis morie morieris*; but he knew by that full knowledge that he had of the creatures, that it was good and wholsome for meat.

But the more we honour God in the perfection of his creation, the more we dishonour man in the precipitation of his fall; surely he stumbled not, he fell not for want of light, he fell in the day, as it will after follow.

But much of this knowledge survived his innocency, and no doubt but the Angels that fell had and have much more knowledge then men now have.

2. His holinesse was also compleat; for that Maker is not author *imperfecti operis*, of an imperfect work; he did nothing but it was *bonum valde*, very good; surely I doubt not to affirme that there was as full and as great perfection of holinesse

and righteousness in *Adam* in the state of his innocencie as was in *Jehus Christ*, for God was well pleased in them both.

The difference was this, *Adam* was a meer creature, and his height of honour was the image of his Maker; but *Christ* was man not united by way of similitude with the image of God, but by way of personal union with the nature of the Godhead, so that *Adams* holiness was changable, but *Christs* holiness was not.

This holiness and righteousness consisted in a sincere purity of the creature within himself, and in a totall conformity to the will of God.

The exaltation of Gods favour to him went no higher, so high it did go; *Adam* might have kept him so to this day and for ever if he would.

The reason of this mutability in the state of man, was, because he was made of earth, which was made of nothing, and therefore could not participate of the immutability of God as it did of his goodness and holiness.

Considering man thus in his state of innocency, we shall finde that all *Adams* posterity was then in him, and in his person was the whole nature of mankind; so that the whole nature either stood or fell in him, and was either in his standing to hold the innocency of creation, or in his fall to lose the same.

By this light we see the goodness, and love, and wisdom of God in the creation of man, and here is the ground laid of his justice also; for there is no necessity laid upon man that he must fall; and being thus set up, he cannot break but by his own ill husbandry of the talent of grace that is given to him; for what would he have more? God may say of this Vine, *what could I have done more to it than I did?* he may be eternally and unchangably happy if he will.

2. The misery of our fall, and therein

1. How we may know it.

2. What it is.

1. Whom we may know it.

It is properly the work of the Law to declare to man how miserable he is; so saith the Apostle, *I know not sin but by the Law; Rom. 7. 7* for I had not known *Law*, except the *Law* had said, *non concupisces, thou shalt not covet.*

E e

Therefore to work faith in us, the spirit of God doth preach the Law to the conscience, and teacheth us to examine and try our wayes by the Law, not literally as they of old did, whom Christ reproveth, but according to the full scope of the Law, which aimeth not at the boughs and exuberant branches of sin but is an axe laid to the root thereof, and telleth us how miserable we are, declaring

2. *What this misery is* { 1. In the infection.
2. In the wages.

1. In the infection.

Thus the Law declareth us guilty

- 1. In original sinne.
- 2. In sinnes of omission.
- 3. In sinnes of evil motion.
- 4. In sinnes of evil affection.
- 5. In sinnes of evil action.

1. *In original sin.*

The Law declareth *Adam* a transgressor, and therein a corrupter, not only of his own person, but of the whole nature of mankind; because having Free-will to have kept the good estate in which he was created, by prevarication of the Law, he fell from the chief good, and thereby infected, and polluted his posterity, so that ever since, no clean thing could derive it self from that which is unclean. This sin hath produced these effects in man.

1. The image of God is much blemished in him; for instead of that full knowledge which he had, he retaineth only some principles, which be called *the Law of God written in the heart*, which do serve to make a man without excuse in the day of his judgment, because he cannot deny but that he knew a Godhead, and knew good and evill in some measure. *Video meliora proboque.*

For the invisible things of God, his eternal power and God
Rom. 1. 19 head are seen by the creation of the world, being considered in his works.

And that law, *Do as thou wouldest be done to*, serveth us to distinguish between good and evill in many things.

So though there be a total privation of our light, yet is there a dark cloud overshadowing us.

For now the naturall man perceiveth not the things of the Spirit of God, neither can he know them because they are spiritually discerned. 1 Cor. 2. 14

Not that we are sufficient of our selves to think any thing as of our selves. 2 Cor. 3. 5

2. And from hence it cometh, that we mistake our way often, and that is not always the nearest and best way that is the fairest and broadest; and most trodden; *There is a way that seemeth good in the eyes of men, but the end thereof is death.* Pro. 14. 12

For the wisdom of the flesh is enmity to God, for it is not subject to the law of God, neither indeed can be. Rom. 8. 7

2. The image of God in the Will.

1. There followeth a natural inclination rather to evil then to good, and men naturally do bestow their wits rather to project evil then good; for the minde and conscience is defiled. *Tit. 1. 15.* For there is naturally a vanity in the understanding. So it may be said, *Eph. 4. 17.*

They are wise to do evil, but to do well they have no knowledge. Jer. 4. 22

2. In the Will, the image of God is blemished.

For we shall find in our selves a reluctance against God; all the service of God naturally doth bring a wearinesse upon us, and nothing doth terrify so much with fear of difficulty as good works.

This is called Original sin; because it runneth in the same stream with our blood, and we derive it from our faulty progenitors; which the Apostle calleth, *The sin that hangeth so fast on;* Heb. 12. 1. Saint Paul calleth it *peccatum habitans in me*, sinne dwelling in me, Rom. 7. 17.

Corpus peccati. Lex membrorum. Concupiscentia.

And the whole corruption of man deriveth it self from this head, so that we are born by nature children of wrath; for who can draw that which is clean from that which is unclean.

Therefore the Spirit of God working faith in us, doth set our eyes upon the quarry out of which we were digged, and pointeth us to this first corruption.

1. There is great use of this looking back, that we who think our selves brave creatures, to whom God hath put so many of our fellow witnesses into service, may know that we are but

men; so it serveth to humble us under the mighty hand of God. It is *Augustines* saying, *Magna pars humilitatis tua, est notitia tui.*

2. I find it also urged by the Prophet *Isay*,
 Isa. 51. 1. *Hearken to me ye that follow righteousness, ye that seek the Lord, look to the rock whence you were hewn, and to the pit whence you are digged.*

This, to consider the small beginnings of the Church; for God called *Abraham* being one, and from him is the house of *Israel*.

3. I find it urged, to remember our unworthinesse, and to establish the Faith of Gods free grace.

Ezch. 16. 3. *Thus saith the Lord unto Jerusalem, thy birth and thy nativity is of the land of Canaan: thy father was an Amorite, and thy mother was an Hittite &c.*

To chide the rebellion of *Israel*, to whom God had shewed mercy, being so unworthy;

Three good uses of this point, if these vertues do follow.

1. Humility: 2. Thankfulness: 3. Repentance.

✱ This Doctrine of Originall sin hath found some heretical opposition, though the voice of Scripture and Reason doth speak out loud and clear for it.

The Pelagians long agoe denied propagation of sin, and ascribed all to imitation.

The Romanists deny it to be *peccatum mortale*, a mortall sinne.

But the Anabaptists of our times have revived both the Pelagian, and the Popish heresie.

For in their last book printed 1629. they do deny that Infants are traduce sin from their parents, and therefore are not borne in sinne.

I only admonish you, if any such corrupt suggestions shall obtrude themselves to your judgments, that you waver them as contrary to the expresse word of holy Scripture, that you never forget the pit out of which you were digged.

2. Sinnes of omission.

This is another corruption of nature; for our originall imperfection doth so incline us to evil, that we are ready to leave the duties

duties undone, which the law of God requireth to be done.

The Spirit of God working faith in us, doth shew us that whatsoever holy duty we omit, we transgresse the Law which in every precept doth bind the conscience to obedience, and leaveth them guilty before God, who do not those things which the Law commandeth.

Note it, that in the proceſſe of the laſt judgment it is ſaid, *non paviftis me, non amicum iſtis me, non viſitaſtis*, ye fed me not &c. And in the parabolical example of the rich man and *Lazarus*, it is declared that the rich man went to hell for not feeding *Lazarus*. Consider this ye that forget God.

How often have you neglected publike prayers when you have had no juſt occaſion to detain you? how often have you neglected to heare, to come to the Sacrament? when the Table of the Lord hath been prepared for you, you have turned your back and gone away.

To ſuch the Maſter of the feaſt ſaith, *Non ſunt digni, & non guſtabunt cœnam meam*, they are not worthy, they ſhall not taſte of my ſupper.

God doth offer occaſions every moment to praiſe him, or to pray to him; it is part of mans miſery that he is negligent, and taketh not the benefit of theſe occaſions to ſerve God.

He was adjudged to utter darkneſſe who hid the talent of his maſter in the ground. Take that unprofitable ſervant and caſt him into utter darkneſſe: yet was this but a ſin of omiſſion.

The Law ſaith, *Hoc fac & vires*, do this and live; and not only they that do *Contrarium huic*, contrary to this; but they that do not *Hoc facere*, are prevaricatours of the Law.

To do good, and to diſtribute forget not; he doth not ſay, forbear to do evil, or omit not to do good, but forget not; it is a ſin to forget our duty, more to omit it willingly, but moſt horrible to do the contrary.

3 Sins of evil motion.

Theſe are againſt the tenth Commandement, *non concupiſces* thou ſhalt not covet; for there is a conception of ſinne, a vegetation, and a putting forth. The Conception of ſin is the firſt motion thereof, the firſt titillation of the ſenſe, as *Galatius*, *Quamvis non plane aſſentiamur deſiderio, ſi tamen nos titillat, ſufficiat ad nos reos peragendas.*

So *Chrysost.* *Aliud est concupiscere, aliud velle.*

Saint *Bern.* doth distinguish our Cogitations thus.

1. *Sunt Cogitationes otiose*, idle thoughts, & *ad rem non pertinentes*: these he calleth *Lutum simplex*, that is, a thinne clay which cleaveth not, yet it coloureth.

2. *Sunt Cogitationes violenta & fortius adhaerentes*, violent and faster cleaving thoughts. These he calleth *Lutum viscosum*, a viscous clay, stick-fast;

3. *Sunt Cogitationes fatida*, Filthy thoughts, *que ad luxuriam, invidiam, avaritiam, &c. pertinet*, which belong to luxury, &c. *Colum immundum*, foul mud.

The first of these cogitationes & motus primi, may be either in phantasie only, so they defile not: or in voluntate, in the will, a litle infecting that, so they break the law.

St. *Chrysost.* *Si concupiscentia non consentit voluntas, sola concupiscentia non condemnat*, if the Will consenteth not, the Concupiscentie condemns not.

I dare not embrace his judgement Saint *Paul* found by the law, and he could find it by no law but this of the tenth Commandement that *Concupiscentia est peccatum*, Concupiscentie is sin.

This is part of the misery of our fall from God, we cannot think a good thought of our selves.

4. Sins of evil-affection.

The spirit doth detect this further misery, when the consent of the will, and the bent of desire doth affect evil; in which kind our Saviour the best interpreter of the Law, doth call anger murder, and unchast desires adultery, and desires of our neighbours goods theft;

These are not only sins in *proventu ex corde*, but in *corde*, as Christ saith, out of the heart cometh murder, adultery, theft.

5. Sins of evil action.

These are evil pravaications, and actual transgressions of the law, such as the erecting of another God against the true God, worshipping of idols, Swearing and blasphemy, Breach of the Sabbath in the first table of the law.

Disobedience to authority, murder, adultery, theft, false witnesse in the second Table.

They that do these things have not God in their ways: *Haec sunt quae pollunt hominem*, saith Jesus Christ.

It is a principal work of the Spirit of God in man, to make him sensible of the pollution of sin : it is a thing natural to fear punishment; and to decline it ; but the perfect hatred of sin is in respect of the pollution ; so that if there were no further danger, yet because it fouls my soule, and defiles my body, I abhorre it.

This is an high degree of holinesse.

Saint *Paul* who had an inward assurance, and certain perswasion of the salvation of his soule, as he declareth, *reposita est mihi corona*, And he knew whom he had trusted; yet how doth he complain!

To will is present with me, but I can do, &c. Of sinners I am chiefe.

But I am carnall, sold under sinne, wretched man that I am!

Those sorrowful bewailings of himself, those confessions and deplorings of his sinne, do not proceed from fear of punishment: he knew that he was past the rod : they proceed from the horror of the infection of sinne : it grieved him that he was so foul and unclean in the sight of him that hath so pure eyes.

2. This misery appeareth further in the punishment of sinne, which in the justice of God is *seu maledictio*: The curse of God, as it is written.

Curset is he that confirmeth not all the words of this law to do them. Deut. 27. 26.

To live under the curse of God, containeth all the crosses and tribulations of this life, outward, in our bodies, our estates, our liberty, our friends ; inward, in the surges of our own vexations, in the windes of temptation without us, and death it selfe.

It containeth also the second death, *Pœnam damni*, depriving us of all comfort, and *pœnam sensus*, possessing us of all fulnesse of woe.

Two things make weight in this woe.

1. That the Judge hath book't the full evidence against us; nothing can be either suppressed or excused by us, nothing can be defended.

2. That there is no power in us as of our selves to satisfie the Justice of God ; so that we are at Saint *Pauls* passe, *Quis me*

liberabis ? Who shall deliver me ?

And herein the law doth us a favour; for it is our Schoolmaster to bring us to Christ, which is the next point which the spirit revealeth.

3. The Remedy; wherein consider,

- 1. How the law doth shew us the remedy.
- 2. How the Gospel doth declare it.

1. The Law is our Schoolmaster.

1. 3. 24. So saith the Apostle, Wherefore the law was our Schoolmaster to Christ. In the schoole of God there are three formes:
1. *Incipientes*, beginners, in the lowest forme, for the most part taught by their fellows; such were they before the law, taught by their fellow creatures, reading and learning both the glory of God in the speculation of the works of God, and finding the use of their life, in the constant obedience of the creatures to the Ordinance of God.

2. *Proficientes*, Proficients, taught by the Usher of the school, that is *Moses* and the Prophets.

3. *Perfecti*, Perfect, taught by the chief Schoolmaster, that is Christ.

The Law is our Usher, and makes us come fit to come into the uppermost forme; and that two ways.

1. By representing Christ in figures and types, in sacrifices and ceremonies. This is the Ceremonial.

2. By shewing us our misery, that in our selves there is nothing but matter and merit of condemnation: so the law is a strict schoolmaster, and doth severely correct us. And no man comes to Christ that hath not lived under the rod of the law, and be truly humbled in his soule with the consideration of his sin in such measure that he despaireth of his salvation in himself, and findeth himself in his own ways hateful to God; as *Job*, *There I abhorre my self*. This done;

2. The Gospel revealeth to us the full remedy of our misery: Christ, saying,

Gal. 4. 4. Upon you is borne a Saviour, which is Christ the Lord. For his Sonne made of a woman, and made subject to the law, that we might receive redemption: that we were under the law, that we might be made Sons.

Against our ignorance, Christ is made our Wisdom.
 Against our guiltinesse, he is made our righteouhesse.
 Against the infection of sinne, our Sanctification.
 Against the punishment of sin, our redemption,
 The remedy thus sufficient, Christ, God and man, is a person
 able to satisfie the law.

And being without sinne, able to recover us the favour of
 God.

And being victor of all our enemies, able to open Paradise
 to us.

Thus farre in the work of faith the spirit of God worketh up-
 on our understanding; and there can be no faith in us except we
 be rightly informed in these three things;

Our excellent Creation, our miserable Fall, and the comfor-
 table remedy.

2. To settle us in the faith, the spirit of God must also work
 upon our will: that is, Vid. divi.
sup.

1. In respect of the glorious Creation of man, to move us to
 three duties;

- 1. Of thanksgiving to God for it.
- 2. Of sorrow for our fall from it.
- 3. Of holy desire again to recover it.

2. In respect of our misery, it moveth us,

- 1. To know it by searching and trying our ways.
- 2. To deplore it with godly sorrow; the effects of which
 sorrow are named by the Apostle.

- 1. Carefulnesse, 2. Clearing our selves.
- 3. Indignation, 4. Fear, 5. Desire.
- 6. Zeal, 7. Revenge.

2 Cor. 7.
11.

3. In respect of the Remedy, it moveth us,

- 1. To know it.
- 2. Hunger and thirst after it.
- 3. To endeavour both all our time, and with all our
 strength to attain it.
- 4. To use all the means to procure it.

And howsoever we find our selves most miserable in our
 lives, yet must we not so farre undervalue as to think our selves
 unworthy of eternal life;

Acts 7. 51 The Jews are charged that they resisted the Holy Ghost, and would not admit the gracious suggestions thereof; they would not hear the voice behind them whispering in their ears a return from their evil ways.

Acts 13. 46 Paul and Barnabas tells them, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you; and judge your selves unworthy of life everlasting; Lo we turne to the Gentiles.

Quest. But are we not all unworthy of eternal life?
Ans. True; but it is one thing by our evil deeds to give sentence against our selves that we are unworthy;

Another thing is, out of the conscience of sinne to confess our selves unworthy.

From this Confession and Contrition there is hope, that though in our selves we be both unworthy and incapable of heavenly life; yet having an eye to the remedy of our misery, we despair not in him, because we hold upon sure and precious promises, which are precious.

1. In regard of the promiser, whose power and love doth make him able and willing to perform all good to us.

2. In regard of the motive that moved God to promise, expressed by the Apostle to be his own goodnesse, the good pleasure of his will so free.

Eph. 2. 4 3. In regard of the fulfille of his favour: For God who is rich in mercy, hath promised. *Abundans in goodnesse.*

Ex. 34. 6. 4. In regard of the extent: *gaudium quod erit omni populo,* joy unto all People; for this brazen serpent is lifted up, that whosoever looketh thereon may have help.

Luke 2. 10. What then should keep thee from this remedy?
1. Consider that there is no man in better case than thou by nature: for all have sinned and are deprived of the glory of God.

2. Consider that this remedy is without thy self; if it were of thy self, thou hadst cause to dislike it; but it is the free offer of Gods grace to thee.

3. Consider that the giver of the Remedy, is the giver of such life, by which the remedy is apprehended, and applied; and if thou do not feel this faith in thy self, do not judge thy self not

of it; for there may be and is faith often, where is no feeling thereof.

4. Tarry the Lords leisure, as before, wait; for the vision will not lye. How long lay the poore man at the Poole of *Bethesda*? and though still hindered, yet was he not without hope.

We must not part the truth of God and his justice and mercy: for the truth of God bindeth both the threatnings of his judgement, and the truth of his mercy.

Thus is the faith of the Elect given and nourished in us.

2. How our faith may be proved.

Because there may be a shew and seeming of faith, where the true substance thereof is wanting, the best way to try our faith, is by the true touchstone: for as gold is tried by the touch, so faith which is much more precious then gold that perisheth, hath a proper touchstone to try it; 1. Pet. 1. 7.

1. That is the conscience of man within; for that doth declare to himself his faith.

2. That is good conversation and godly life; for that doth declare our faith to men.

1. A good Conscience.

For being justified by faith we have peace toward God. This Rom. 5. Peace a wicked man cannot have; *Non est pax impio*, saith God, No peace to the wicked.

Against this is a double objection.

1. Many wicked men have quiet hearts and aile nothing, they are not humbled like other men, they are not poured from vessel to vessel: therefore their sent remaineth in them. Object.

The effect of true peace is joy in the Holy Ghost. The wicked mans joy is not such; it is but a flash; it is neither sound; for when any tryal cometh it faileth; neither is it lasting, for it perisheth in time; neither is it growing and increasing, neither is it excusing. Sol.

2. Many of the best of Gods servants have their minds troubled, and suffer great distresses in their conscience for sinne; yea such a winter there is upon their souls, that they feel not any life of grace at all in them. Object. 2.

True; but observe from whence this ariseth, even from the warfare of the spirit against the flesh, the world, and the devil, in which Sol.
con.

conflict often times the spirit is daunted and dismayed for a season; but there is ever joy in tribulations, and joy arising and growing out of sorrowes; whereas the hearts of them that have not Faith, dye in them.

And this fire is from heaven; the covering of it with oppressions doth make it burn so much the hotter; and the stirring of it up with temptations, doth make it shine the clearer; so that peace of conscience is a sure signe of a good Faith.

2. Another touch-stone for this gold, this Faith is an evidenc of godly conversation, to approve our selves to God and man both by doing all the duties of a godly life, and avoyding the contrary.

This is the only work of Faith in us.

1. The pit whence we draw this water of life, is deep; the bucket by which we fetch it up, is Faith; for whatsoever desire or strength we have, or endeavour to live godly, it is an extraction drawn by our Faith from Jesus Christ.

I live by Faith in the same God.

2. Faith only doth assure to us the loving kindnesse of God *God so loved the world, that he gave his only begotten son, &c.*

Ecce quantam charitatem, what eye shall behold this, but the eye of Faith?

3. Faith worketh love, that is, it breedeth a correspondenc between Christ and us; for the beleeving soul assured of Christ love to it, doth cast about within it self, *quid rependam?* and finding nothing to recompence that love, it seeketh how God may be pleased, and walketh in that way so neer as he can.

So it is said of the faithful, that they walk with God, and the answer every temptation to evill, as *Joseph* did; *How shall I do this and sin against God?*

Or if by infirmity they fall, they cry God mercy, and they groan and grieve within themselves that they cannot perform a better service to God.

1 Joh. 4. 19 *Thus we love God, because he loved us first.*

Luk. 7 47. And Christ said, *Many sins are forgiven her, quia dilexit meum.* This is a fruit of the Holy Ghost shed abroad in our hearts by faith.

Observe it, when faith doth lie concealed in us, that our selves cannot

cannot discern it, yet may we discern in our selves our love of God, and of such as love God; and this proves Gods love to us; for we could not love him, except he loved us first.

4. Faith maketh us sincere; for it is the notation of our faith, it is called faith unfained, and Christ saith, *Blessed be the pure in heart; faith purifieth the heart*, as the Apostle saith.

These are not the generation of them that are pure in their own eyes, of which Solomon spake, but the other of which David his father spake, *Hæc est generatio querentium faciem tuam*.

Seeing there cannot be *perfectio operis*, the perfection of works, God is pleased if there be *puritas cordis*, purity of heart, which 2 Cor. 2. the Apostle calleth *Simplicitie*, and godly purenesse. 12.

And that is known by these signes.

1. If a man be humbled in true contrition for sins which he knoweth himself guilty of, and hath no peace in his heart till he hath comfort in his conscience that God hath forgiven them.

2. If he consider his own weaknesse so farre as to acknowledge that he committeth many sins that he knoweth not, and prayeth earnestly, and often with David, *a secretis meis munda me*, cleanse me from my secret sins.

3. If he finde in his heart a present strife of his spirit against the flesh, wrastring with his own corruptions, and not suffering sin to reign in his mortal body, *leading him captive to the Law of sinne*.

4. If he finde him watchful to prayer and fasting, and watching, and all exercises of mortification, striving to bring his body in subjection to the law of God.

5. If he be willing to hide the word of God in his heart, to arme him against Satans temptations, as Christ did with *scriptum est*, it is written.

6. If he finde a desire of perseverance therein to the end, which is discerned by his spiritual growth from grace to grace, bringing forth more fruit even in age, as Christ testifieth of the Church of *Thyatira*, more at the last then at the first, *For he that beareth* Rev. 2. 19.
in me, out of his belly shall flow rivers of the water of life. John 7. 38.

These be sure proofs of sincere faith, which though it be weak, yet it will gather strength; and being able to fight, will in the end be made able to overcome all our enemies.

3. How

3. How faith may be preserved.

This seemeth a needlesse question, because we have cleare evidence of Scripture, that sincere faith cannot be lost.

True; it cannot finally be lost, it is assured to God; but we must preserve it, so as that in temptations and afflictions we may not be cast down with fear that it is lost.

Neither that we do bear our selves too bold upon it so far as to presume.

Therefore we are bound to the use of all those means ordained by God to preserve faith.

If it be an hypocritical or a temporary Faith, it may be lost; if it be a true Faith, this is one certain sign of it.

The same means that breede Faith in us, the same means do nourish it: therefore

Rom. II.
20.

If thou standest by Faith, be not high minded, but fear.

It is a Tenet of the Church of Rome, and it is now revived of late by the Anabaptists in a book of the last yeer, that a man may finally fall away from saving grace;

And many false shewes are made out of Scriptures not rightly understood, to maintain this heresie.

I say no more, but as the Apostle doth,

1 Cor. 10.
12.

Let him that thinketh he standeth, take heed lest he fall.

He that is once assured of his standing, cannot fall, because the same Spirit which witnesseth to our spirits that we are the sonnes of God, doth also teach us all things, and bring all things to our remembrance, which Christ hath taught us.

The means are

The Word, the Sacraments, Prayer.

1. The Word; for as we are born anew by the immortal seed of the Word, so we must as new born babes desire the sincere milk of the Word, that we may grow thereby.

2. The Sacraments of Baptisme and the Lords Supper; for these also serve to strengthen Faith.

1. By visible representations to the sense of the inward grace of Gods spirit, that walking here by Faith and not by sight, we may have something to fasten our eye upon, which may be to us as the brazen serpent lifted up

2. By the vertue of consignation, because these Sacraments

seals of Gods Covenant of grace, obliging God the giver to
inve his love to us, and reciprocally binding us to return du-
d love and obedience to him.

By the efficacy of mediation, because they be the means in
rdinance of God, whereby he doth convey his spiritual gra-
us, so that Baptism is called the cover of regeneration, and
ptism Christ is put on.

ie Supper of Christ presenteth Christ to us our spiritual
, and therein we do eat and drink his body and blood.
is admonisheth us to be swift to hear, and to neglect no op-
pity for the same.

renew our Baptism by often repentance, to frequent the
e of the Lord, as the feast of our souls.

is advanceth our ministry of these by which this Serpent is
l up on high, and set on a pole for all that desire health to
upon it.

ey that are careless and negligent in these things, will soon
shipwreck of that temporary faith that they seem to have;
ey that live in the neglect of these things, do forsake their
mercy, and declare plainly that their Faith is not sound and
e, but their whole righteousness is like the morning dew,
dried up.

Prayer, 1. for that shewes of whom we hold, not of our
but of God.

That bringeth us into Gods acquaintance and familiar con-
tion whereby we do more perceive Gods love to us and de-
our love to God.

4. How Faith must be used.

ie handling of this point draweth in the third word of my
which is *life*.

The just shall live by Faith.

ie right use of Faith is to live by it, as I have shewed in the
ition of the words.

1. There is use of it in the natural life.

2. In the spiritual life.

3. For the eternal life.

1. In the natural life; for

{ 1. In prosperity. } there is use of it.
 { 2. In adversity. }

1. In prosperity.

Heb. 11.
 24.

1. Faith is a shield to bear off all the flattering temptation the flesh, the world, the Devil; so it is said of *Moses*, By *Moses* when he was come to yeers, refused to be called the son Pharaohs daughter.

And by Faith *Joseph* when he was tempted by his uncle mistris, whose offer tendered him all sensual delight, refused and would not sin against God.

2. Faith is the contentment of the righteous in those that they possesse; they beleve them to be the gifts of God and they are satisfied with his allowance; so by Faith *Daniel* content with his pulse, and refused the Kings meat; they th beleve that God knows better then they what is good and sufficient for them, are content with what they have.

3. Faith is the acknowledgment of all our good from God for thanksgiving is a work of Faith, and giveth God his due

Psal. 16. 5. 4. Faith dependeth upon God for the time to come, as I
 faith, thou maintaineest my lot.

Psal. 16. 8. I have set the Lord alwayes before me, he is at my right
 I shall not be moved.

Upon which ground the faithful do build things hope and commit their wayes to the Lord.

They cast all their care upon God, for he careth for them surely it is for want of Faith that the *filii seculi hujus*, the of this world do rise so early, and go so late to bed, and ea bread of carefulnesse, robbing God of his service, and l ing the Sabbath, and often doing wrong to their brother to up themselves, it is a signe that they dare not trust God.

A strange inference.

1. For we brought nothing with us into the world.

2. We cannot deny but that whatsoever we have or poss the world, it is the gift of God; for *aperiente manum de omnia*; we have no interest in any thing, being born in right is in him, the gift from him.

3. We must confesse that very little will serve our need whilst we do live in the world.

4. We shall carry nothing away with us, and why should we disencumber our selves with cares for others, seeing that is the care of God? our children also are his inheritance.

I know and beleve that our children are under the Covenant and Promise of grace, *Ero Deus tuus & seminis tui*. Let us study to breed them to the love and service of God, let us not waste unthrifly, what we may spare from our own necessities, and for the charge of their education; Let us use all honest and lawfull means to provide for them.

Thus are we discharged of our duty, *permittite Deo Cetera*, leave the rest to God; Faith now doth all that remains to be done.

By Faith Isaak blessed Jacob, and Esau concerning things to come. Heb. 11. 20, 21.

By Faith Jacob when hee was dying blessed both the sonnes of Joseph.

2. In adversity.

Thus it serveth to furnish us with { 1. Patience.
2. Hope.

1. With Patience, to bear the present distresse without murmuring at God.

David is a notable and a full example of this Faith. I shall shew you him in distresse.

For when the *Amalekites* had burnt *Ziklag*, and had carried away captives all the people therein, and amongst them Davids two wives, *Abinoam*, and *Abigail*,

David was greatly distressed, so were all the people.

They lift up their voice and wept, untill they had no more power to weep.

David beside this sorrow of his losse, and compassion of the losse of his people, &c. Feared.

For the people speak of stoning him, because the souls of all the people were grieved, every man for his sons and his daughters.

No remedy against all this sorrow but Faith.

But David encouraged himself in the Lord his God.

The like example of *Jehoshaphat*;

When some came and told the King of an army coming against him to invade him; instead of mustering his men, surveying

1 Sam. 32.

6.

2 Chor. 20.

ing his armour, sending out for auxiliaries to resist this arme,
Or instead of sending a messenger to treat of peace to divert
the enemy, and to prevent war.

Verf. 3.

Jehoshaphat lets the enemy come on;
Jehoshaphat feared, and set himself to seek the Lord, and pro-
claimed a fast throughout all *Juda*, he goes to Church and
prays;

Verf. 12.

*O our God, wilt thou not judge them? for we have no might against
this great company that cometh against us; neither know we what
to do: but our eyes are upon thee.*

In the very distresse to which this remedy is applied, God had
threatned the Jews with an invasion by the *Chaldeans*; he had
declared the enemy insolent, and violent; what shall the Jew
do in the misery? Observe.

God takes no care of the wicked, let him sin, let the *Chalde-
an* do his worst to him; but *The just man shall live by his
Faith.*

For he shall possesse his soul in patience.

Beloved, we hear of distresses abroad; if we do but crosse the
water, the sword is drawn against the professours of the Gospel
of Jesus Christ, and they that have armes put them on to save
their lives, and stand upon their guard.

The bloody Jesuits cry to the *French King* of our Religion,
Raise it, Raise it.

We know not how God may visit us hereafter, when the
light of *Israel* shall be quenched; although there go over nei-
ther men nor money to relieve the distresses of our own mothers
children, *filius ecclesie*, children of the Church; such consultations
are far above us; yet let us pray for them to God, that God
would give them *Faith to depend upon him: and the just amongst
them shall live by that Faith.*

There is an example nearer kinne to this land, the daughter of
great Britaine and her root and branches; for whom many a
loyall heart in this Kingdom aketh, in whole quarrel the honou-
rable house of Parliament have in the name of the Commons
offered to unlock all the treasures, to put on armes, and to ad-
venture the lives of all faithful Patriots in the just cause of resto-
ring them to their rightful inheritance, and all such honours

their just claime shall challenge. In their distresse I know no other comfort but my Text, *The just shall live by Faith.*

In a word, where these three great and crying sins do raigne, which in this Prophecy are threatned;

That is corruption of conversation, when there is no honesty nor truth left amongst men, but that every man studyeth the building of his own house, he cares not where he hath the brick and the mortar.

Corruption of Religion, that schisme and heresie do carrie it from peace and truth.

Corruption of justice, that honours, places of service in the Common wealth, and justice it self are sold for money; good men punished, evil men rewarded. Comfort: *Justus ex fide sua vivet*, the just shall live by his Faith.

2. Faith furnisheth us with Hope.

That also { 1. In Prosperity.
2. In Adversity.

We have hope through Faith that God will continue his loving kindnesse to us, and not take away from us the light of his countenance.

So David; *Surely goodnesse and mercy shall follow me all the dayes of my life, and I will dwell in the house of the Lord for ever.* Psal. 23.6

Observe in Davids hope two things.

1. The ground of it, Faith in Gods protection, for that is the point of the whole Psalme. *The Lord is my shepherd, he shall feed me, he restoreth my soul: In the valley of the shadow of death thou art with me; Thou preparest my table, thou anoyntest my head with oyle, my cup runneth over.*

2. The means by him used to continue the assurance thereof, even by dwelling in the house of God continually; that is by consecrating his whole life to Gods service and worship.

2. In Adversitie.

We have hope that either God will strengthen us to bear it, or give issue out of it.

This is grounded upon that promise of God to his Church. 1

Will

will not leave thee nor forsake thee,
 Rom. 8. 25 *And if we hope for that we see not, We do with patience waite for it.*

There is no such comfort in the sorrows and distresses of life, as reading the holy Scriptures for the support of our hope. For *They are written for our learning, that we through patience and*
 Rom. 15. 4 *comfort of the Scriptures might have hope.* This hope keeps the heart from breaking; for building upon the truth of God it cannot be shaken.

2. *How Faith must be used in the Spirituall life,*

1. For this the Apostle doth call it the *shield of Faith*; and it serveth for defence against the fiery darts of Sathan, to keep off the evil that is yet without us, either in temptation or provocation.

2. It serveth also to purify our hearts from that evil which we do bear about us in the infection thereof.

3. It serveth for a provocation to stirre us up, to resist the
 1. Pet. 5. 8 *power of the enemy*; For so Saint Peter saith, *Though Sathan go about like a roaring lyon, seeking whom he may devour,*
 Vcrs. 9. *Whom resist stedfast in the faith.*

4. It serveth for victory. *This is the victory by which we overcome the world, even our Faith.*

5. Many that returne out of the field victorious, yet may bring home some dangerous wound that they have received in the battaile; and there is another good use of Faith, to cure and heal all the wounds. For our Faith maketh us whole

6. It serveth for the effectuating the means. { 1. Hearing.
 2. Sacraments
 3. Prayer.

3. For our eternall life.

1 Tim. 4. 8 *Faith is profitable unto all things which bath the Promise of this life present, and of that which is to come.*

The manner how it worketh this assurance, is,

1. It assureth us that there is a life eternal, for that is an article of Christian Faith, the close and sweet conclusion of our Creed.

2. It assureth us, that we are they who shall by the free gi

of God, be made heirs of this heavenly Kingdom : *reposita est mihi corona justitia.*

3. It applieth all the promises of God to those several graces in us. Thus, I mourne, therefore I shall be comforted : I am pure in heart being washed in the blood of Christ, Therefore I shall see God : I hunger after righteousness *ergo* satisfied : I love God ; *ergo*, all things work together for my good : I beleive, *ergo*, I shall be saved.

4. It assureth our perseverance to the end in our love and obedience ; yea Faith assureth our faith to us ; For beleiving in the Author, is beleiving in the finisher of our Faith.

5. It stayeth us in expectation of the fruit of our Faith, that though the Vision do tarry, yet we think it not long to waite for the performance of it.

Having heard of the excellent use of Faith, you cannot but observe the reason why Sathan doth aime all his fiery darts at our Faith, because all our obedience, and righteousness, and holiness, is quickened and strengthened by Faith, without which it is impossible to please God.

There is nothing in a Christian man that so much provoketh Sathan against him, as his Faith.

For Faith keepeth us from being devoured of this roaring Lyon.

Therefore two assault we must provide for :

- 1. Sathans labour to keep us from getting this sheild of Faith.
- 2. His sound care when we have gotten it, to rob and spoil us of it.

1. Assault.

Sathan knowing that our Faith makes us too strong for him, and quencheth all his fiery darts. doth therefore all he can to keep us from the means by which Faith is increased in us.

That is, from hearing the Word and receiving the Sacrament, from meditation, from prayer ; and as often as you find yourself tempted to neglect these, know it to be Sathans malice against you to keep you from Faith.

The breast-plate of righteousness without a sheild of Faith, is not sufficient to keep off the fiery darts of Sathan from wounding us, but Faith quencheth them.

They

They therefore that live in the love and in the use of those means, may comfort themselves that Sathan shall not be able to hinder them from obtaining a comfortable vegetation and growing up in Faith.

2. Assault.

And whereas he laboureth to wrest our Faith from us, we shall find that both his cunning and strength will fail him, for Iavin Faith cannot be lost.

To establish our Faith, let us know that imperfect Faith may be a sound and true Faith; for we cannot attain to perfection this life; but if we have a good conscience in all things, willing to live honestly, we may have boldnesse with God. For Heb. 13. 28 Christ prayed for *Peter* that his Faith might not fail; so he prayeth for his whole Church, even for all that shall beleive in him through his Word, that the love wherewith the Father hath loved him, may be in them, and he in them; Which love will keep us that we fall not off quite from him. Joh. 17. 26

We are not denyed the use of riches, honours or lawful pleasures; these be ornaments and comforts of life, but we cannot live by them, they perish in the using of them.

Our obedience and good works are the fruits of Faith, we live by Faith, Faith lives in obedience, for without works Faith is dead: Did we but know the unvaluable price of Faith, we would seek it more then all other things, and like the Merchant in the Parable, we would part with all we have to purchase Faith. I conclude with *S. Bern.* Mat. 13. 44

Dicamus fidem vitem, virtutes palmites, Botrum opus, devotionem vinum.

Our vineyarder hath bestowed much digging and planting and composing, and fencing upon this Vine; let it put forth, and let the clusters call it fruitful, and let the Vine please both God and men.

Now that we have searched this gracious mine of comfort, and found the rich vein which maketh us able to live both here and hereafter:

Let me admonish you what is objected against the Doctrine delivered out of this place.

Ribera a learned Iesuite, when he cometh to this Text in his

full commentary upon this Prophet, saith. *Incidimus in locum qui est lapis offensionis duabus domibus Israelis, hoc est orthodoxis, & hæreticis qui recesserunt à domo David.*

It greives the Church of *Rome* that we have so clear a Text in this Prophet, and that so much urged in the Epistles of the Apostles for our justification by Faith alone; and *Ribera* is much deceived if we mean us under the title of hæretiques; for this place is no offence to us: It is the most comfortable doctrine that we can embrace, nothing doth more set forth the excellency of Faith, nothing doth more assure to us our eternal life.

Fain would *Ribera* have shifted off the clear evidence of this place with this illusion, that the Prophets meaning is this,

The just man, that is, the man that desireth to be just, shall have the life of grace by the Faith which he hath in Christ Jesus.

We understand that a man is justified only by Faith, and that without the Law as the Apostle doth also teach.

And it were a poor comfort to the Church in their distresse to tell them, that the just man should live by his Faith, except the word in that promise did assure them the comforts, not only of the naturall, but of the spirituall and eternal life.

Neither would the Apostle urge this Text, but with these contents. For examine the places where these words are urged, and it will appear.

The Apostle professeth. *I am not ashamed of the Gospel of Rom. 1. 17 Christ, &c.*

For therein is the righteousness of God revealed from faith to faith, as it is written, *Iustus ex fide vivet*, the just shall live by his faith.

The Gospel is said to reveal the righteousness of God; he cannot mean the essential righteousness by which God is justice itself in his divine nature; but he doth understand that righteousness of which the Apostle speaketh, *who is made unto us wisdom, Righteousnesse, &c.* that is, *Christ our Righteousnesse*: and this is called the grace of God which bringeth salvation.

This is revealed now in the cleare light of the Gospel in real performance, which was before exhibited in visions and dreams, and types and ceremonies whilst the veyle was up.

It is revealed from faith to faith.

As *Origen* and *Chrysostome* truly enough, but not enough fully:
Ex fide veteris testimonii in fidem novi; as *Ambrose*,

Ex fide Dei promittentis in fidem hominis credentis.

But most fully. *Ex fide incipiente, in fidem proficientem.* For
as *Clement* saith,

Apostolus unicam tantum fidem annunciat, quae crescendo proficit,
Heb. 10. 22 Till it grow up to be *πληροφορία τῆς πίστεως* a fulnesse of faith.

And so this text is well cited; for the just man who is made
just by faith; doth live in it and by it.

For how can the Gospel be the power of God to salvation,
except it revealeth to us the life of faith, seeing it is so only to
such as do believe?

This first place cleareth the point, that the Apostle doth un-
derstand Gods word in my text so, as that the means of life is
faith, and faith only: for so it is further urged by *Saint Paul*, who
saith,

Gal. 3. 11. *But that no man is justified by the works of the law in the sight of
God, is evident; for the just shall live by faith.*

Here these words are brought in to prove, that faith only
doth justify in the sight of God; which is thus proved.

Life eternal comes only by faith; therefore righteousness
comes only by faith.

The antecedent is Gods own word in my text.

The consequence is thus proved, for

Righteousnesse is the foundation of life eternall.

Rom. 5. 17. *They which receive the abundance of grace, and of the gift of
righteousnesse shall reign in life.*

Verf. 18. And in the next verse it is called *Justification of life.*

And this sequence doth the Apostle make in his own com-
fortable perswasion of himself.

2 Tim. 4. 8 *I have fought a good fight, this is the great fight with Princi-
palities and Powers: And I have kept the faith, this is the shield
which beareth off the fiery darts discharged against him in this
fight: his comfort is,*

From henceforth is laid up for me a Crown of righteousness.

This righteousness is not of the law, which he hath fulfilled, but
the righteousness of the faith which he hath kept.

It is not the brest-plate of righteousness, but it is the shield of
 that beareth off all the fiery darts of Satan, and therefore
 a just man doth not live and come out of this battail victori-
 ously by righteousness, but by faith.

This place thus applied by our Apostle, is the ground of our
 Church tenet, against which the gates of hell cannot prevail,
 nely that *sola fides justificat*, faith alone doth justify.

That which the Romanists do lay to our charge, is, that we
 exclude good works, and upon that slanderous imputation, both
 Stapleton, Harding, Bellarmine, Campiane, Bishop, and in-
 deed generally all Popish writers do proclaim us Hereticks, and
 they will not hear us, saying, that the justifying faith which we
 teach, must be such as worketh by love.

They like the Pharisee trust in themselves that they are per-
 fect; we with the Publican; cry out in faith of Christ's sufficient
 satisfaction, *Domine miserere*, Lord have mercy; upon whose ex-
 ample Saint Augustine saith;

*videte fratres, magis placuit humilitas in malis factis, quam su-
 perbia in bonis factis.*

The cause is in sight; the humility of the one was with faith,
 pride of the other was in presumption: *And God resisteth the
 proud, but giveth grace to the humble.*

I conclude this point, wherein I have held you long; I know
 how much comfort and profit to my self, I hope without
 loss of time. What man is he that desireth life, who would
 as a man, as a good man, and as an happy man? I answer in
 words of the Sonne of God; *As thou believest, so shall it be
 thee.* Or in the Words of the Father of that Son in my text.
The just man shall live by his faith.

erl. 5. *Yea also because he transgresseth by wine, he is a proud
 man, neither keepeth at home: who enlargeth his desire as hell,
 and is as death, and cannot be satisfied, but gathereth unto
 him all Nations, and heapeth unto him all People.*

Now that God hath declared what rest and comfort his
 Church hath in the manifold oppositions of the enemies
 there.

thereof, they shall live by their faith;

In all the rest of this chapter, he declareth his own just Providence in the Government of the world, and in the severe execution of his judgments upon impenitent offenders, that the Prophet may inform himself and others, that God hath not forgotten to be just.

The last verse of the chapter is the total of the chapter.

The Lord is in his holy Temple, let all the earth keep silence for him.

That he sitteth not there idle, but is awake, that his eyes see, and his eye-lids do try the sonnes of men, that we shall be from his own mouth.

Concerning the words of this fifth verse,

Yea also, because he transgresseth by wine, he is a proud man, ther keepeth at home.

These words are read diversly both by Translators and by positors.

Our first English Church-bibles read thus.

Like as the wine deceiveth the drunkard, even so the proud faile and not endure.

The Geneva followeth the same sense.

Yea indeed the proud man is as he that transgresseth by wine therefore shall he not endure.

Arias Montanus: *Et quo modo vinum potantem decipit, sic superbus, & non decorabitur.*

In his Interlineary he followeth the text in the original, in his Commentary he followeth the vulgar Latin author for the Canon by the Councel of Trent.

Pagnine. *Quanto magis potator vini qui prevaricatur, qui est superbus, non permanebit?* So Mr. Calvin, *Etiā certe vino transgrediens, vir superbus non habitabit.*

The 70 have no mention of wine.

Θ δε κατοικῶν, & κατοικητὴς ἀντὶ αἵματος ὡς ἐν μὴ περὶ αὐτοῦ.

Here be three words to expresse pride fully :

1. To think too well of our selves.
2. To think contemptibly of others.
3. To boast and glory in vain ostentation.

It seemeth to me that the purpose of this place, is to expre

the insolency and pride of the king of *Babel*, proud *Nebuchadnezzar*, and generally of the enemy of the Jew, the Chaldean; and that the scope of the place is to resemble them big swoln in their own self-opinion, to a man that is drunk with wine.

This hath good coherence with the former words, for shewing how the just man and the proud man do stand in opposition.

His soule which is lifted up is not upright in him: but the just shall live by faith; faith shall establish the just man.

But the proud man who is drunk with the vain over-weening of himself, he shall not continue, *non habitabit*, he shall not be established.

And here I forsake the Kings Bible, for I cannot find either sense or coherence in it.

The words following are plain enough; for God therein doth expresse that he taketh notice of the insatiable desire of the Chaldean, who encouraged by his victories, doth covet to be Monarch of all the world.

And this is now the partition of the rest of this chapter.

{ 1. Faults.

{ 2. Punishments.

{ The first fault here named, insatiableness.

{ The punishment, v. 6, 7, 8.

1. The ground and note of this disease of insatiableness, is Pride of heart.

2. The disease it self, is insatiableness.

1. Of the ground: it is pride.

This is resembled to drunkenness, it is a spiritual giddiness; wherein men lose themselves, and as the drunkard doth both sink and spout, and do those things which betoken madness, his reason, and understanding, and judgment, and memory failing, and is wholly governed by his fancy: so the proud man made drunk with the wine of his over-weening, as a man beside himself, is transported with his own self-opinion, to do things unseemly as the drunkard doth.

The Prophet reproving the pride of *Ephraim*, doth use this resemblance,

We to the Crown of Pride, the drunkards of Ephraim. And again, *vers. 3.*

adornment of trimming; and when the stufte may call the wearer proud, the trimme and fashon may resemble them to the grave and hell, and shall testifie against them that nothing can satisfie them; and yet to this they adde often change.

I do not say much change of rich apparel, but changing often in the wearing; I have heard of two or three shifts in a day.

These be they that entertain every forrain fashon, and naturalize out-landish formes amongst us : Christ will one day tell some body, *I was stark naked, and you clothed not me.*

The ambition, that all sorts and degrees of men and women are sick of, is, a desire to exceed their own rank in shew.

The Country striveth with the City, as farre as their markets will bear it out, the City with the Court ; these encroachments put pride to shifts; for when Mechanicals come so fast upon the ancient Gentry of the Land, usurping both their shew and title, almost ashamed of the name of their trades and occupations that have made them so fine,

The Gentry are put to it to streine their tenant one note higher to enable them to the start; and their rising and growth must put on the Nobility, and make them mend their pace.

Thus unsatiably do we strive to out-go our selves, that goodly inheritances are worne out, and vanity doth end in misery in many, in them it continueth with scorn and disdain.

And when you have made your selfe as fine as you can, you will come a great many degrees behind *Solomon* in his royalty; yet *Solomon* was not clothed like one of the Lilies of the field.

Thus insatiable is the pride in buildings, a vanity which ladereth the earth here and there with specious, spacious piles of brick and stone, wherof the owners have scarce the pleasure of beholding the same with their eyes, being afraid of the hospitality that should correspond that great shew of room.

The proud in beauty, declare themselves insatiable in striving to mend Gods work by art.

In pretio quondam ruga senilis erat, the aged wrinkles were wont to be held in honour,

But if there be any help for it now, time shall be spent in study how to hide and conceale the ruines of time.

The pride mentioned in my text is of power, which every one desireth.

1, and few do know how to manage. The Chaldeans hained some victories, are now ambitious to be lords of earth,

aid of *Pyrrhus* King of the Epirotes, he sits studying how get the next Kingdom to him, to make himself strong e-
o bid the next King battel, and to get the conquest of him,
fear of his power may make the next King yeeld himself.

Alexander when he had conquered the world, fate down
t, that there were no more worlds left for him to con-

Bishop of *Rome* from a Diocesan Jurisdiction, hath swell-
egrees, partly by his own ambition, partly by the conni-
f Princes, to an universal Hierarchy, and his Parasites make
man to whom belongs

a subjecisti pedibus ejus, thou hast put all things under his

dest son hath fairly dilated his empire; we know that in
id not enough, he would have faine been dividing of *She-*
id meating out the valley of *Succoth*.

erious places, how are men transported with desire of
nd command, and how unsatiable in that desire? witnesse
y offices, the various employments, which some have de-
l obtained to be congested on them.

no more of this unsatiable gulf of desire, then my text
is like two things that they love not, Hell and Death.

is not satisfied but with all; it is named last in my text,
ceediest of the two; hell desires all the ungodly of the
is a pit digged for the ungodly.

death swalloweth all; *Statutum est omnibus semel mori*,
in liveth and shall not see death? So insatiable is the de-
power.

resemblance doth shake the strength of that desire much,
nk upon it well, I labour and strive to get many under
mand, and death is labouring together with me to bring
ie grave; and if I do not use my power to the glory of
d the good of my brethren, hell is as busie and as greedy
ir me.

s one of the crying sins of our Land, insatiable pride;

this makes dear rents, and great fines; this takes away the cloathing of many poore; to adde one Lace more in the hat the rich; this shortens the labourers wages, and addes more the burthen of his labour. This greedinesse makes the mark spiritual and temporal offices and dignities, and puts well-drawing vertue out of countenance.

This corrupts Religion with opinions, justice with bribery with cruelty; it turns peace into schisme and conter love into complement, friendship into treason; and set mouth of hell yet more open, and gives it a new appetite more souls.

The use of all, is the doctrine of contentation, as we pray that we have our being, not of our selves, but of God; *In b live, move, and have our being; He made us, and not we our* so let us be content with his provision for us.

It was Satans first suggestion to *Adam*; for so he had formerly corrupted himself, and lost his first estate; to suggest he would shew man a way how to be like God, and then a fruits in the garden would not content him, he must taste a the forbidden fruit.

Heb. 5. 13. *Haman* was as high as the favour of the King could ad him, and yet he confest,

All this doth me no good.

Pope *Innocent* the third, was forbidden to eat Pork by his sitian, and no other dish would please him, he commanded be set before him in despite of God.

Therefore hear the Apostle
Heb. 13. 9. *It is good to have the heart stayed or established with grace not with meats which have not profited them &c.*

The grace of contentment is like the ballast of the ship, v gives her her trimme, and makes her strong and joynd upo great waters.

Faith doth bring us to God, it stoopeth us to him, it fasten upon him.

Pride maketh us shift for our selves, and divideth us from he offereth his wings to such; and they will not be gathered together.

Let us know that we are never past the wings of Gods

fection here, and therefore let us resort humbly to them; for there is safety, and rest, and sufficiency of all good things.

Let us remember we call him our Father, and therefore we may cast our care upon him.

Let us know and remember that nothing but God can fill us; we are like broken vessels that can hold nothing without he fashion us behind and before: we are like rusty vessels that corrupt all things we receive, without he purify our hearts by Faith: we are leaking vessels that let go all things, without he calke us and make us tight.

We are bottomlesse bagges, wide-mouthed to take in, but unbottomed to retain any thing, except he do give us contentment to stay our stomaks and to remove from us

- 1. An inordinate love of that which we have.
- 2. An inordinate desire of more.
- 3. An inordinate use of all.

The punishment will be *terror domini*, the terrour of the Lord.

Verf. 6. *Shall not all these take up a Parable against him, and a taunting Proverb against him and say: Woe to him that increaseth that which is not his, how long? and to him that ladeth himself with thick clay.*

- 1. *Shall they not rise up suddenly that shall bite thee? and awake that shall vex thee? and thou shalt be for booties unto them?*
- 2. *Because thou hast spoiled many nations, all the remnant of the people shall spoil thee, because of mens blood, and for the violence of the land, of the city, and all that dwell therein.*

2. The punishment of pride now followeth.

Concerning the Words.

S *Hall not all these take up a Parable against them?*

By all these he meaneth, all those whom the King of Babylon and his Chaldeans have troubled and persecuted, and all lookers on also.

By taking up of a Parable, which word is rendered by *Apophegma*, a grave and wise speech is here meant, declaring that

the wisdom of men shall check the pride of the Babylonians, and proclaime them vain.

The taunting Proverb which the seventy render here, *αποβλήμα* : signifieth *Distertium*: a bitter quip uttered in an ænigmatical manner of speech, a secret gird full of salt and sharpnesse, where under some obscurity of words is secretly couched some galling and cutting tartnesse of meaning.

We must search this speech for two things, for here must be *αποβλήμα*, a wise saying, and here must be a taunt and salt taxation in some obscure and ænigmatical speech.

The first is in the former words, wherein he denounceth a woe to him that makes up his heap with other mens goods, and he cryeth to him, *how long?* taxing his insatiableness.

The sharp and salt reproof is in these words,

And to him that ladeth himself with thick clay,

For first wherein he thinketh to gather an happinesse, he reapeth nothing but woe.

2. Wherein he hopeth for ease and relaxation of his cares, he getteth a burthen, which the word of *loading* implyeth.

3. He is charged that he is author to himself of that burthen he loadeth himself; as *David*, *he disquieteth himself*.

4. That for which he doth himself so much hurt, bringeth on himself so much danger, it is no better then *thick clay*.

The gold and silver of the earth is sharply and scornfully mentioned as no better then *thick clay*. And indeed as it cometh from the melting to the eye, gold seemeth such, even like to *thick* and massy clay, it hath no beauty in it to affect the eye.

And seeing the world prizeth this rich metall at so high a rate, that the Babylonian doth make no conscience of cutting the Jews throat, & breaking all laws of nations to get their gold, God doth in this smart quip shew how the *Chaldean* shall be censured, and taxed abroad for his scraping, when all that he hath gotten is but *thick clay*.

If we go to our *principia natura*, principles of nature, we shall find that God made the earth, and whatsoever after that, either mineral growing within the earth, grasse or pearly, flower, tree or fruit growing on the earth, beast or bird, fish or fowle, worme or fly living on the earth, or in the water, and

and man the lord of all, all are made of earth.

Earth the chiefest material in their building, there fore to *Adam*, said God, *Terra es.*

If man the most excellent of creatures in the composition of his body, be but thick clay:

The stile is high enough to give that title to any, either mineral, or vegetable whatsoever.

7. *Shall they not rise up suddenly that shall bite thee? and awake that shall vex thee? and thou shalt be for booties unto them?* Some Interpreters think this verse also a part of that taunting speech which many shall use against *Babylon* and the Chaldeans, wherein they shall declare that they do look Pride should have a fall.

The manner of speech frequent to the Hebrews by interrogation, *Shall they not rise up, &c.* hath more weight in it, and impleth both vehemency in the Commination, and assurance of the judgment threatned, more then if he had said, *They shall arise that shall bite thee.*

Read *Isay* 13. and see the burthen of *Babylon*, and passe to *Isay* 14. for this v. is but a short abridgment of that full prophetic,

And expoundeth these words of my text, that the Medes and Persians shall very shortly arise to destroy *Assyria*, and all the Chaldeans.

The same judgement is threatned by the Prophet *Jeremiah*, *cap. 50. cap. 51.*

A Nation coming out of the North, to make their land desolate; For *Media* is a city north from *Babylon*, whence *Cyrus* came against it.

And for the manner of the taking of *Babylon*, it is here set down to be sudden. *They shall rise up suddenly that shall bite thee.*

Herodotus reports that upon one of their great Holy-days, *Chro. 3.* when all the city were in their dancing and disports,

Exinopinato-eis Persa astiterunt, on a sudden the Persians came upon them, they came into the city, and took a part of it, when the other part sung out their song, and danced on, and knew not that the enemy had surprized them.

So they were bitten, and vexed, and taken, and the mighty and glorious great city of *Babylon*, was made a booty and prey the Persians.

The greatnesse and riches of this city of *Babylon*, is by *Herodotus* thus exprest.

The whole dominion of the Chaldeans being laid and affected to maintain the Kings wars for defence of his state, for the twelve moneths in the year, the charge of four moneths was imposed on *Babylon*, and all the rest of *Asia* bore the charge of the 8 months so that one third of the imposition lay upon *Babylon*.

Vers. 8. *Because thou hast spoiled many nations.*

The first Monarchy that we read of in holy Scripture is that of the Assyrians, began by *Ninus*, of whom *Niniveh* took name, and by *Nimrod*, whom histories call *Belus*, and after him succeeded by *Semiramis* his wife.

This Monarchy grew by continual wars and violations of their neighbours, to an exceeding height and strength.

So that the exaltation of that Monarchy was the ruine of many nations in power, and their subjection to the Assyrians, and this Monarchy lasted as some write, *an. 1300*.

Saint *Augustine de Civ. dei lib. 16. cap. 17.* speaking of this Monarchy, saith, *In Assyria prevaluerat dominatus impie Civitatis; huius caput erat illa Babylon*: He calleth it *nomen aptissimum. Confusio*, Confusion,

Actively; for it confounded all the parts of *Asia*, bringing them under one Regiment, and it came it self after to a shameful confusion.

This victorious grassation of the Assyrians over-running all like to a deluge of waters, did so swell them with the pride above reproved, and here threatned, that the Prophet *Isaiab* doth call this Monarchy *Lucifer*.

Isa. 14. 12 How art thou fallen from Heaven O *Lucifer Son of the morning*. As in the judgement of the ancient learned fathers, alluding to the fall of the Angels that kept not their first estate.

Gen. 10. 9 *Nimrod* their founder, is called *A mighty hunter before the Lord*, That is, a mighty tyrant and a great Oppressour of men. *The blood of men was not precious; the Land, the City, and the Inhabitants, all bent to spoil and to violence.* Therefore it is said, *The remnant of the People shall spoil thee.*

There was not such an universal subjection to the Monarchy of the Assyrians, but that there were a remnant left to come upon them, and to overcome them.

These as hath been said, were the Medes and Persians, whom Isa. 13 3. God calleth his sanctified ones, his mighty ones for his anger;

Because he hath called them, and set them apart from others, to be Ministers of his vengeance for the destruction of this proud nation.

For he will make inquisition for blood; and they that have smitten with the sword shall now perish by the sword.

De verbis hactenus.

In these words, which are the Declaration of Gods just judgment against the Chaldeans, before we proceed to the full handling of them,

We must first take notice of the just proces of God against this pride of the Chaldeans. For it pleaseth God to give us here an account of his provocation, and he giveth in evidence against them, that their pride went not alone, but was accompanied with many sins.

1. Their gripple covetousnesse in seeking to increase their own heap; and covetousnesse is a sinne that God abhorreth: St. Paul doth call it *the root of all evil.*

2. Their violent invasion of the goods of others by injury, oppression and extortion; for he increaseth that which is not his. Not to be content with our own is ungodlines: but to spoil and rob others, and to be our own Carvers to take what we can get, is wrong to our brethren: covetousnes corrupteth our selves, but oppression doth violate our neighbour, of whom the law giveth such charge, *ama proximum ut teipsum.*

3. Their folly. for what is this great stock which they have gathered, and what is the rich heap that they have caught? it is but *thick clay*; and what have they done with all their labour and travel, but made a burden thereof for themselves?

4. Their cruelty is charged upon them, which is exprest in sundry circumstances of amplification, as

1. In the extremity of it, no lesse then spoiling, which comprehendeth all kinds of hard measure that can be offered.

2. In the extent of it, which is amplified by two circumstances.

{ 1. Not Persons, nor Societies, Towns, Cities, but whole Nations.

{ 2. Many Nations.

3. In the effect of their cruelty, which also brake forth into blood, the blood of men, a thing that God holdeth at such a price, that he not only made severe laws for preservation of life; but he maketh a curious inquisition for blood, when contrary to his law it is unjustly spilt: unto which God hath given a voyce.

For there is *vox sanguinis*, a voyce of blood, as we say in *Abels* story, and to which voice he lendeth an eare, for that blood cryeth unto him.

4. In the general infection of this cruelty which hath corrupted the whole land of the Chaldeans: the City, the great City of *Babylon*, and all the People that dwell therein.

The Prophet in the former chapter did complain to God of the pride, and cruelty, and covetousnesse of the Chaldeans, in which as they exceeded, so the poor Church of God smarted, and the patience of God forbearing to punish them, made them think that God gave no regard to them, and it made many even within the Church stagger, fearing least God had taken no notice of their sufferings, and their enemies injuries.

Do you not now receive it from the mouth of God himselfe, that he hath all those things written in his book, that he keepeth an exact account both of the offences done, and of the offenders?

5. To shew that they have abused his patience and long-suffering, by continuing in the evils above-mentioned, he saith, *How long?* to shew that he hath contended with them in patience all this while, and that no forbearance will recover them from their evil ways; no spoile or cruelty will satisfie them in their evil ways; therefore he proceedeth to judgement against them.

The argument of this text is the punishment of the pride of the Chaldeans, punished

- 1. With just reprehension of all.
- 2. With derision, they shall be taunted.
- 3. With spoile and destruction.

1. Note.

Here we must first take notice of the justice of Gods proceesse against them; for he giveth account of his provocation, and redreth a reason of his judgments.

Our lesson is, Whensoever God punisheth, there is a fault deserving

serving that punishment, for God is just, he doth not punish the innocent.

Thus he began with the first sinners that we read of in the holy story.

With the Serpent, *quia tu hoc fecisti*, because thou hast done this: So to Adam, *because thou hast hearkned to the voice of thy wife, &c.* Gen 3. 14.

And to Cain, *if thou do evil*, sinne, that is the punishment of sinne, *standeth at the doore.*

And for the proceſſe againſt the old world; firſt, God ſaw the fault thereof, before either he repented the making of it, or reſolved the puniſhing of it; and ſo forth all the Scripture through, and through the experience of all times.

1. Becauſe God is juſt, and juſtice is a vertue that giveth *ſuam* Reaſ. 1.
unique, every one his own, now rods are for the back of fools, and all ſinners are fools, and all men are ſinners, and therefore none paſt the rod in the juſtice of God,

2. Becauſe puniſhment in the nature of it, is evil; though in the uſe of it it be good; for the good it doth, and ſin brought it into the world, it is contemporary with ſin, it cleaveth to it, it cannot be parted from it; as the mortality of man is joyned with the nature of man. Reaſ. 2.

Therefore we may conclude, whenſoever we feel any puniſhment in our ſelves, or ſee any inflicted on others, *ſubeſt culpa*, There is a power that deſerveth this puniſhment.

Againſt this it may be objected, that

1. God doth chaſten ſome of his own beloved children with puniſhments, for their tryal, that they may come forth as gold ſined.

2. God doth ſometime correct his own for example of others.

3. The wicked and ungodly vex and torment the righteous, even for the ſerving the true God, many have loſt their goods, their liberties, their lives for the testimony of the truth; Thus did all thoſe holy Confeſſours and all thoſe glorious Martyrs ſuffer the cruelty of the enemies of God.

4. The corruption of juſtice, and the abuſe of power, doth ſometimes turn into tyranny, and ſo evil men are cheriſhed, and good men puniſhed, as the Prophet *Iſaiah* ſaith, He that ab-

fruineth from evil, maketh himself a prey.

2 Sam. 16.
34.

5. Sometimes good Princes are abused by their flatterers or lying informers, who possess them of an evil opinion against better men then themselves, as in the example of *Mephibosheth*. *Ziba* his Bayly accused him falsely of treason to *David*, and *David* though a King of Gods choosing was not at leasure to sear into the matter, but presently not hearing the just defense *Mephibosheth*, gave away to *Ziba* all that pertained to *Mephibosheth*.

6. Sometimes just persons in execution of justice, are *nimisiusti*, over wise; and such justice is injury, as *Solomon* saith, *Be just over-much*, and the light of nature, taught the heathen to *summum jus est summa injuria*.

7. Sometimes Judges are swayd by the affection they bear others, to regard rather the satisfying of their envy whom the Love, then the execution of Justice; and so wrong may be done where it is not deserved; as *Herod* cut off *Iohns* head, for dislike of him in himself, but to please his minion.

In answer to all these objections, put the case how you will I am sure God is just, and will neither himself punish, nor cause nor suffer any to punish, but where so much punishment is well deserved.

Peradventure he that inflicteth the punishment may offend it, and there may be a fault done in the manner of it; or that in which the punishment is inflicted may be no just cause, or the person may be mistaken; but still I say God is just, *subest culpa*, there is a fault; the hand of God, the will of God is in every punishment, and they never do any thing without the justice of God. *Job* that justified his integrity so stoutly, as we read in story, did never deny himself to be a grievous sinner, and to deserve the punishment that he suffered, though he still did stand upon it, that he was not therefore punished.

If the punishment be for tryall, the gold that is tried will be divided from the dross, and that dross deserves a melting.

If the punishment be for example, know that God will never give so ill example as to punish an innocent.

If men do like men in execution of Gods judgments; know that God knows why he suffereth them so to do, for he sear the hearts and reins.

Thus many condemned to death by the law according to probable evidence, professe their innocency at their death, yet can finde in the book of their conscience evidence enough to condemne them worthy of death for something else.

The use of all is, seeing God is just, and punisheth not but where he findeth sin; *stand in awe, sinne not*, do your best to keep from the infection, lest you come under the dominion of sinne; abstaine from all appearance of evill, from the occasions and means of offence; resist Satan; quench not th^e spirit that should help your infirmities, redeem the time in which you should do good, and strive to enter into that rest.

Thus doing, what punishment soever we suffer, it is rather the visitation of peace then the rod of fury, and God will turn it to our good.

The punishment here threatned;

1. Just reprehension; shall not all these take up a parable against them, and say, *woe to him that encreaseth that which is not his? &c.* I remember the question of our Saviour to his Disciples, *Whom say men what I the Son of man am?* It is wisdom for any private man, more for a great State, to enquire what fame it hath abroad.

The wisdom of State is such, as one government hath an eye to another; I speak not only of confederate Nations, which have lidger eyes in each others Common-wealth, but even of enemy-states; and such as stand neither in termes of hostility, nor in termes of confederacy, they have their secret intelligence, and thus they know and judge each of other.

Nebuchadnezzar was a most potent Prince, yet his neighbours did not approve his wisdom, they did condemne his violence, and cry out, *wo be to him.*

I understand this to be a great punishment to this mighty King, to be justly condemned for injustice, and to deserve the curse of his neighbouring Nations.

For extremes do ever carry the evill words, and the evill wishes of all that love vertue; and they cry woe to him that encreaseth greedily and covetously that which is not his; and woe to him that wasteth prodigally that which is not his.

The wisdom of policie doth hold violence and oppression hateful in great Princes, and it calleth them pusillanimous and idle that will not stirre in the just defence of their own.

But there is *sapientia seculi huius*, the wisdom of this world, which calleth all his own which he can compass directly or indirectly, justly or unjustly; which Saint Paul doth call enmity with God; just Princes are tender in that pursuit, holding that axiome of *Cesar* irreligious and unjust *Si, jus violandum, regni causa*: And therefore *sapientia quæ est desuper*, the wisdom from above, cryeth hand off, invade not, usurp not *aliena jura*, other mens rights; be content with thine own, for woe be to him that increaseth *non sua*, that which is none of his own.

Princes that manage the sword of justice, which is *gladius Dei*, the sword of God, must be tender how they draw that sword against God that committed it to them; and every attempt that their power maketh for that which is not theirs, doth arme it self against God.

Mr. *Calvine* observeth well

Manent aliqua in cordibus hominum iustitie & æquitatis principia; ideo consensus gentium est quadam vox natura, there abideth in the hearts of men certaine principles of justice, therefore the consent of Nations is a certain voyce of nature.

Those Princes that care not what Nations do think and speak of them, but pursue their own ends against the streame and tyde of *jus naturale*, natural right, do run themselves upon the just reprehension of other States, which wise and religious Princes do labour to avoid,

1. Because the private conscience in these publike persons can have no inward peace, where publike equity is violated.

2. Because the old rule of justice is built upon the divine equity of nature, and confirmed by experience of time, that *Male parata facile dilabamur*, evill gotten goods soon consume.

3. Because all that love this *jus naturale*, will soon finde both will and means to resist encroachments, fearing their own particular; as all hands work to quench a fire.

But what cares *Nebuchadnezzar*, or *Alexander*, or *Iulius Cesar*, so they may adde Kingdom to Kingdom? and what cares his holiness of *Rome*, so that he may be Universal Bishop, what other Kings and Bishops say of them?

To

To make this point profitable to our selves, for we speak to private persons. The Rule is general.

All that encrease their own private estate by oppression and injustice, multiplying that which is not theirs, making prize of all that they can extort from their brethren, buying them out of house and home; wearying them with suits of molestation, spending the strength of their bodies with immoderate labours, at so short wages as will not sustaine them with things necessary:

Such, though their power do bear them out in their injustice, yet do they undergo the hard opinion and censure of all that love righteousness; and they do bear the burthen of many curses. Let them lay this to heart, and take it for a punishment from the hand of God.

2. The Derision: *Taunted.*

What do these men but lade themselves with thick clay? This also may passe for a sharp punishment, Kings and great persons are not priviledged from the tooth of a Satyre, from the keene edge of an Epigram, from the bold affront of a libel.

We live in the age of fresh and quick wits, wherein it is not an easie thing for eminent persons to do evill, and to escape tongue smiting, and wit blasting; pens and pencils; a hand up to blazon great ones and their actions; and inferiour persons want not eyes upon them to behold them, nor censures to judge them, nor rods to whip them.

I must not draw from this place any authority to legitimate contumelies and disgraces, and that which we call breaking of bitter jests upon another, selling our salt cheap.

1. Therefore understand that bitter Taunts, Satyrs and Libels may be evill and unlawful, and yet God may make a good use of them, to lash and scourge those that deserve ill; and they that are so girded and jerkt, shall do well to do as *David* did, to confesse that God sent *Shimei* to curse; and as for *Shimei*, he shall see that God will finde a time to pay him too.

That this is a punishment sent from the hand of God, we have full evidence from the witnesse of Holy Scripture, even in this case.

The Prophet *Isay* threatneth the Chaldeans with this judgement.

God derideth the folly of man fallen away from him : It is said of *Eliab*.

1 Reg 18. 27. And it came to passe at noon that *Eliab* awaked them, and said, cry aloud, for he is a God; either he is talking, or he is pursuing, or hee is in a journey, or peradventure hee sleepeth and must be awakeed.

So the Prophet *Isaiah* plays upon the Idolmakers and Idolaters, as if he had one of our Papists in hand : For he sets a man upon the stage, having cut down a tree,

If, 44. 16. He burneth part of it in the fire : with part thereof he eateth flesh, he roseth rost and is satisfied, yea, he warmeth himself, and sayeth, *Aha, I am warme, I have seen the fire;*

Verf. 17. And the residue thereof he maketh a god, even his graven image; he falleth down to it, and worshippeth it, and prayeth to it, and saith, deliver me for thou art my god.

You see what sport the Prophet maketh with Idolaters, and sure he had the Spirit of God.

The Apocryphal book of *Baruch*, 6. chap. is a very pleasant bitternesse against Idols and Idolaters.

Surely this example in my Text is justifiable; for it taxeth the covetous oppressours of the earth for fools; that take so much pain, and do so much wrong to load themselves with *thick clay*.

Object. But is it not an injury to Almighty God, to set no higher price, and to give no better tittle to the richest of all mettels, that which God himself was pleased, should be used in the choice vessels and ornaments of his own house, then thus to indigne it?

Sol. I answer, the Prophet doth not indigne the creature; but as God said to man, *Pulvis es*, thou art dust, and he told him true out of what materials the frame of his body was built : so it is no disgrace to gold to call it *thick clay*, it being no other in the matter of it.

And howsoever good use may be made of these outward riches, yet are they never to be esteemed for themselves, but for their use, which if men on earth could once understand and beleive, they would not set their hearts upon them.

1 Pet. 1. 18 Saint Peter calleth them Corruptible things.
1 Tim. 6. 17 Saint Paul calleth them Uncertain riches.

Even

Every man is easily drawn to study and labour to the getting of this burthen, and so insatiable in desire, that few say with *Esaie* *I have enough.*

There is a singular wisdom in the use of riches which few do seek, because they do not understand for what this *thick clay* serveth.

In the Latine phrase, all those things which we use, are called *impedimenta*, Impediments: for as the baggage of an army is of necessary use, yet hindereth the speed of their march; so do our riches, they are the faculties of well-doing, yet we can hardly attain the wisdom to keep them from being hinderances and clogs to us in our journey homewards.

They serve us for fame, and reputation; for they support our credit in the world.

They serve us for shew, for they furnish the table with dainties, be back with bravery, &c.

They serve us for custody, to lay up for posterity.

They serve for dole and distribution, to be bestowed upon good uses.

They serve to buy out dangers, and to deliver us from evils.

They serve to make us freinds.

And they that can plaister their wals with this thick clay, may escape many a storme, and much foul weather.

Yet we have seen that all rich men are not happy, even in the things of this life.

Tully saith of *Rabirius Posthumus*,

In studio rei amplificande. non avaritie pradam, sed instrumentum vitæ quærebat, that is the best use of them.

We see in this example, that the wals of *Babel*; though plaistered, and the roofs tyed with this thick clay, so as it was called the golden City, could not priviledge it from ruine and contempt.

Therefore let us not strive and study by indirect means, nor take too much, and immoderate care by direct means, to overthrow our selves with this thick clay: we shall carry none of it away with us when we dye, and we are not sure that they shall joy it, to whom we would fainest leave it.

The third punishment of *Babel* doth shew that this thick clay brings.

It is subject to spoile.

It makes *Babel* a good booty: for when those sponges have sucked in their full draught, many of them come to the wringing and squeezing till they be left dry.

There be such in the world as study the emptying of those fall vessels, and find means to spring a leak in them.

This fall from plenty and fulnesse to want, from honour to low condition, from power and command to subjection and awe, makes the proud man a scorne to the world, for to out-live riches and honour and power, and to see others deckt in our trappings whereof we had wont to be so proud, this pricks our bladder, and lets out all the wind, and leaveth us lank and empty.

This is the justice of Gods proceeding against the proud, whom he resisteth as you hear out of *Obadiah* in the example of *Edome*, and see now in the example of the *Chaldeans*.

As they that despise others are now punished with contempt: so they that spoiled others are now punished with spoile.

One while the hand is receiving bribes as fast as it can to get ash, and in a moment the same hand is giving of bribes as fast, if it be possible to save some.

If therefore there be no better hold to be taken of these outward things which make many so proud, if riches increase, set not thine heart upon them, use them rather then keep them.

Yet this is a great comfort to all that are oppressed by the proud tyranny of men, God is still good to *Israel*; even to all that have true hearts; and the rod of the wicked shall not rest upon the lot of the righteous; God will find a time to spoile the spoyler, and to strip him out of all.

There is neither wisdom, nor counsel, nor strength against the right hand of God, & that right hand wil find out all his enemies.

Greatnesse and power are fearful to the common man, yet nothing can restrain either the thoughts of men and their judgments, but that they will search into the actions of the Highest, and observe what is done according to the rules of justice and wherein Religion and Justice are wounded.

Nothing can hinder but that where men may dare to communicate their thoughts to faithful ears, there the secret of grievances will be unfoulded, and the unjustice of tyrannicall oppressions will be laid open.

Nothing can hinder the vengeance of our just God the King of all the earth, but that he will take the matter into his own hands, and deliver the oppressed, and spoil the spoiler.

Oppressours must dye, then will their names stink and be abhorred of posterity, and there will be black records made of them in the books of time, when God putteth his hand to the spoiling of them, he will spoil them in all that they trusted in.

1. In their Friends, they shall fall off, and be the first that shall help to strip them.

2. In their Honours, every man shall put an hand to the casting of dust upon them.

3. In their reputations, their names shall be hateful upon the face of the earth.

4. In their posterity; God shall curse their seed, and never trust any of them again with his power, or the execution of his judgments.

Only let the oppressed wait the leaseure of God for this; *the Vision is far an appointed time; but it will come to passe, it will not fail.*

Verſ. 9. *Woe to him that coveteth an evil Covetousnesse to his house, that he may set his nest on high, that he may be delivered from the power of evil.*

10. *Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.*

11. *For the stone shall cry out of the wall, and the beam out of the timber shall answer it.*

12. *Woe to him that buildeth a towne with blood, and stablisheth a city by iniquity.*

13. *Behold, is it not of the Lord of hosts, that the people shall labour in the very fire, & the people shall weary themselves for very vanity.*

14. *For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.*

These words do taxe the Chaldeans with another sin, and denounce a punishment against it. Concerning the words,

Woe to him that coveteth an evil covetousnesse to his house;

T Here is a good covetousnesse, which engrosseth the treasure of spiritual graces, of which the Apostle, *2 Cor. 13. 12.*

1 Cor. 12. *καρποὶ τὰ ἀρίστηα*, Covet the best gifts. Here is desire with intention; it must be zeal, and zeal with emulation, striving to be before others, that no man get precedence of us therein, but the things desired be *καρποὶ*, that is, such gifts are given of free grace.

But that covetousnesse is evil to a mans house, that is, to his estate and family, and posterity, which is joyned with ambition of height,

That he may set his nest on high to be above others.

Which is joyned with distrust in God, and trust in things temporal, that he may be delivered from the power of evil.

Believing that honour and high place will set him out of the reach of misery.

Verf. 10. *Thou hast consulted shame to thy house in cutting off much People.*

Here is another sin added to covetousnesse and ambition, cruelty and shedding of blood to make their own portion fat; and whereas they have studied honour and greatnesse, all turns to shame abroad in the world, and to the burthen of a guilty conscience within them. *Thou hast sinned against thy soul.*

Verf. 11. *For the stone shall cry out of the wall, the beame out of the timber shall answer it.*

Verf. 12. *Woe to him that buildeth a town with blood, and stablisheth a city by iniquity.*

Here God bringeth in inanimate and senselesse things accusing and upbraiding them; they cannot look upon either the stone-work of the wals, or the timber-work on the floors, and roofs of their buildings, but they shall hear the voice of their upbraidings, speaking to their consciences that these are ill gotten: rapine and cruelty put them together, and married them in that frame without a license.

The voyce of their clamour is woe to him that hath done so. *Behold, is it not of the Lord of Hosts, that the People shall labour in the very fire, and the People shall weary themselves for very vanity?*

I understand him thus, it is Gods own hand against them that they shall endure hard and extreme labour as it were in the fire, to compass their own ends; and when they have crowned them-

selves, they shall reap a crop of vanity; as *David, Man disquieteth himself in vain.*

For the earth shall be filled with the knowledge of the Lord, as Verſ. 14. the waters cover the sea.

That is God, who by his long forbearance and remiſſeneſſe is forgotten in the world, ſhall now declare himſelf in the execution of juſtice, that he ſhall be known: as *David ſaith; God is known by executing judgement; ut aqua, as the waters, i. e. ſine menſura, that is, without meaſure.*

The Summe of this ſection is the denunciation of that judgement of God againſt the Chaldeans, wherein we conſider

- 1. *Peccatum*, the Sinne.
- 2. *Pœnam*, the Punishment.
- 3. *Effectum*, the Effect.

1. *Peccatum*, here is a Chaîne. For.

- 1. Here is Infidelity; he would be delivered from the power of evil, but he will not truſt God with proteſting him from it.
- 2. Here is Ambition, deſire of high place to build his neſt on high, for more ſecurity.
- 3. Here is Covetouſneſſe, to get the means of this high riſing.
- 4. Here is cruelty, to break through all impediments that ſtand in the way.

2. *Pœna.*

- 1. Shame to his houſe.
- 2. Sin againſt his ſoul.
- 3. Loſſe of labour.

3. *Effectus.*

The earth ſhall be filled with the knowledge of the glory of the Lord, &c.

1. *De peccato.*

One obſervation I gather from this whole point concerning the ſin of the Chaldeans; it is St. *Auguſtines* *Peccatum nunquam eſt ſolitarium, ſingrow in cluſters; it is a ſtream that runneth in the channel of nature, and the further it runnes, the more cor-*

ruptionis

ruptions send in their currents into it; and as rivers the further they runne the wider they grow, so doth sin, *viresque acquirit eundo.*

When lust hath conceived, it bringeth forth sin; and lust may say of that birth as *Leah* did when *Zilpah* also bare *Jacob* a son, Gen. 30. 11 *A troop cometh, and she called his name Gad.* For sinne is sociable.

In the temptation which corrupted *Evah*, 1. Satan suggested infidelity, shaking her faith in the truth of Gods word. 2. He gave a touch upon the Iustice of God, that it was scarce equal, that God should except any tree, and not give *Adam* unlimited power.

3. He suggested a titillation of pride, making her believe that they might be like God.

4. Wherewith is joyned a suggestion of discontent with the present state.

5. There went with this a tang of gluttonous desire.

2 Reg. 5. 20. So in *Gebezies* sinne, who was *Elisba's* servant;

1. He grudged that *Naaman* the Syrian should go away with such a favour done him, and carry away the whole present that he rendred to his Master.

2. He had a covetous desire to have some of it.

3. He went after, and told *Naaman* a lye, my Master hath sent me.

4. Another lye followed. *There be two young men of the Sons of the Prophets.*

5. *He was sent to demand a talent of silver, and two changes of raiment for them.*

6. He dissembled. *He must be urged to take two talents.*

7. He made a cunning conveyance. *He bestowed them in the house, and let the young men go secretly.*

8. He shut up all with another lie. *Thy servant went no whither.*

Dauids sin had many sins in it.

1. A sin against God in the disobedience of his law.

2. Sin against his own body in defiling it.

3. A sin against the body of his neighbours wife.

4. A sin against the Religion which was so scandalized.

5. A sin against his neighbours life, } 1. *Inebriavit eum;*
 } 2. *Assit occidi.*

6. Which followed all these, a neglect of Gods service for
 12 moneths together, in which he continued impenitent.

St. James saith, *Whoever shall keep the whole law, and yet offend* Jam. 2. 10.
one point, is guilty of all.

How can a man keep the whole, and yet break the whole Law of Sol.
God?

He is called here a keeper of the whole Law, either

1. By supposition, and so it is but a case put thus. Put the case *Quest.*
 1. Can one keep the whole law, save only in some one thing.

2. Or by his own opinion of himself.

3. Or by his endeavour to keep all.

Yet this man offending in one, breaketh the whole law.

1. Because there is such a concatenation of the Duties of Re-
 ion and Justice, that he which offendeth in one breaketh the
 line:

2. Because any one sinne unrepented, violateth love and obe-
 dience, which if it be not full, it is no love, no obedience at all.
 For the breach of one Commandment doth distaste all the rest
 our obedience, as a little leaven sowreth the whole lump;
 therefore though we cannot say that he which breaketh the
 law committeth adultery, or that he that stealeth is a mur-
 derer; yet we may say that he that doth break the least Com-
 mandment of the law, is guilty of the breach of the whole law
 omission, though not in Commission, seeing the obedi-
 ence that the law requireth, failing in one duty corrupteth all
 it we do, say or think.

Let us now behold the concurrence of sins in the Chaldean,
 and begin

1. At his incredulity, for he would be delivered from evil
 but he trusteth not God with it, but goeth his own way to it.

This is the mother sinne of all evil ways and means unlaw-
 fully used to accomplish mens ends here on earth; distrust in
 God.

For when we use fraud, and lying, and dissembling and con-
 cealing of the truth, and bind untruths with oaths, to gain cre-
 dit to what we say untruly; when we make no conscience of in-
 jury;

jury, which may be hiddden with cunning, or born out with violence, all this proceeds from distrust in God.

And so we grow guilty of the two great evils of which God himself complaineth;

Jer. 2. 13. For my People have committed two evils, they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water.

Heb. 3. 12. Again this, Take heed lest there be in any of you an evil heart of unbelief in departing from the living God.

The heart that distrusteth in God, departeth from him; therefore he saith, *it is a People that do erre in their hearts, because they have not known my ways.*

The corruption then is in the heart; for if that did love truly it would trust God wholly; for where we love faithfully we trust boldly.

2 Cor. 4. 4. But the God of this world hath blinded the minds of them which believe not.

That answereth his question, *Who hath bewitched you that you should not obey the truth?*

Infidelity is the root of all evils in us; for we cannot fear any threatening, where we do not believe any danger.

We cannot hope for any benefit where we do not believe any promise; for infidelity doth take away all wisdom from us.

This makes us to withdraw our selves from the Lord, and it is a note of the wicked man, *neither is God in all his ways.*

Jer. 17. 5. Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arme, and whose heart departeth from the Lord.

Vers. 6. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness in a salt land and not inhabited.

Vers. 7. Blessed is the man that trusteth in the Lord, and whose hope the Lord is;

Vers. 8. For he shall be a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leafe shall be green, and shall not be carefull in the year of draught, neither shall cease from yielding fruit.

I need not say more of this argument. Here is reason enough

why you should commit your way to the Lord, why you
 I cast your care upon him, why you should not leave him, to
 a your selves, *David saith,*
made us, and not we our selves: he saw us imperfect in the
: he fashioned us. Thy hands have made me and fashioned
took me from the Wombe.
 addeth, *Upon thee have I depended ever since I hung upon the*
of my mother.
en we are hungry, he giveth bread that strengtheth man

men we had not wit and understanding to shift for our
 who fed and cloathed and preserved us then? *surely his*
not shortened, but his arme is stretched out still.
 pose that without him we could get bread; *Man liveth*
bread only.

pose that without him we could sowe much seed; *It is only*
giveth increase.

us observe the examples of Gods judgments upon such as
 e God, and trust their money, or their friends; or corrupt
 to preserve them: *One day telleth another,*
Chaldeans trust not in God: their own net is their god, their
rn is their idol, they kisse their own hands.
fear ye the Lord all his Saints, and trust in him, for he never
them that trust in him.

re blamed some for buying and selling on the Sabbath; --
 have answered that they are poor and are forced to it, to
 feed them.

ot this infidelity? they dare not trust God for their meat,
 re trust to their own ways against the precise Command-
 f God.

awful recreations on the Sabbath are so defended; poor
 ng men that work all the six days, must have some time
 esh themselves.

I would fain know by what indulgence they may dis-
 with the law of the Sabbath. God hath bidden thee, to
 ber to keep the whole day holy: if thy recreations be
 ou keepst the law; if unholy, thou breakest it.

Some are detected of fraud and theft, their plea is their
 M m need.

necessity Here is a root of infidelity : for doth God lay a necessity upon any man to break his law?

He hath laid on thee a necessity of labour; if that will not do, he hath given thee the rich charge of thee.

The truth is, that this root of infidelity doth yet remain in the hearts of most of us, and is the cause of all the sins that are committed.

For the light of the Gospel doth shine much more clear now then ever it did in this land, and the knowledge of the truth is more spread then ever before here.

X Yet never was there greater corruption of manners, nor more cunning shifts devised for the advancing of mens particulars.

The crying sins of the Jews,

Injuries done between man and man.

Corruption and contempt of Religion.

Corruption of Justice. To all these our land doth plead guilty. Where's the fault?

Have you not heard? have you not been taught the ways of the Lord? have you not been admonish't of your duty? have you not been chidden, and threatned for these things? hath not the seal of Gods judgments written within and without with lamentations, mourning and wo, been opened and read to you?

Hath not God rained examples thick of his justice and judgment against high and low for these things? why then is not this amended?

There is a root of infidelity, we do not, we dare not trust God; and from hence comes

1. In some Atheisme, they live without God in the world.
2. In others Epicurisme, they live all to delight.
3. In others temporizing, and following and serving men.
4. In others heresie, embracing their own opinions.
5. In others Apostacy from religion and faith.
6. In others hypocrisie, seeming what they are not.
7. In most carnal security, not caring for threatninga.
8. In many wilful ignorance, not caring for the knowledge of God.

But thou man and woman of God, fly these things, &c know the

Lord

Lord; the more thou knowest him, the more thou lovest him; the more thou servest him, the more thou trustest him, and the more he blesteth thee,

2. Ambition, *that he may set his nest on high.*

Ambition is a limbe of pride, and it is well set forth in my text, it is a building of a nest on high; it is but a nest that the ambitious man doth set up, but he would have it high to overlook all; yet that doth not make it safe; for there be clouds that can carry fire from below to consume it, and there is lightning from above to inflame it, and there is tempests and strong winds to shake it.

And the axe is laid to the root of the tree in which the nest is built, and with the fall of that tree the nest comes to the ground.

The highest tree for a subject to build his nest in, is the favour of the Prince; yet David saith,

Trust not in Princes, for there is no help in them, their breath departeth, they return to the earth, and their thoughts perish. It may be that he that sitteth next in the chair of sovereignty, will be no tree for the same birds to build in.

Ambition is an inordinate desire of honour.

Saint Gregory hath a rule which would stop the mouth of suitors and competitors for honour. *Lacus regiminis desiderantibus sugendus est, fugientibus offerendus. Virtutibus ergo pollens coactus ad regimen veniat.*

Naturally the love that every man beareth to himself, and the good opinion that pride putteth into him of himself, doth make him desire to set his nest high, and therefore every man observeth the course of the times, in which he liveth to see which is the readiest way to rise.

The king is called the fountain of honour; for from the Ruler of the People all subordinations of rule derive themselves; and therefore

Many seek the face of the ruler.

Pro. 29:26

The way of preferment is soon found, and ambition hath a foot for it: The Prophets phrase, *Pes superbia*; the foot of pride.

If only virtue were the way; only vertue would be studied.

But I look not so low as the Throne of earthly Princes for the

the fountain of honour. I hear the Psalmist say,
 Psal. 75. 6 *For promotion cometh neither from the East, nor from the West,
 nor from the South.*

Vers. 7. *But God is judge, he putteth down one, and setteth up another*
 Many are ambitious of high places, who have both friends
 means, and yet cannot climbe; Many more unlikely speed be-
 them, and I can ascribe this to nothing but the supream hand
 God, from whom all promotion cometh, he will have his
 done.

Some he raiseth to their own ruine, others to the punish-
 and correction of the sins of the time in his anger: Others
 the good of men in favour of his Church, and the Com-
 wealth.

It becomes not us to censure the Powers that are ordaine
 God, as the Apostle teacheth, or to envy their high nests;
 let every soul be subject to the ordinance of God, and rest in
 will by whom Princes reign, and by whom they advance w
 he pleaseth to set up.

But ambition of high nests is the theme of our discou-
 which is an inordinate desire of honour, and that is a sin.

It corrupted the Angels which fell, and they imposed
 Parents with it in Paradise; both desired to be like God, nei-
 stood content with the glory of their Creation.

Concerning which, understand that the state of Creation
 give man no further dominion then this;

Gen. 1. 28. *Replenish the earth, and subdue it, and have dominion over the
 of the sea, and over the fowls of the ayre, and over every living thing
 that moveth upon the earth.*

Here is no dominion given to man over man. But all ma-
 kind is endowed with equal dominion over all these things,
 man is to acknowledge no sovereign lord but God his Ma-
 But presently after the fall

For the punishment of the woman, who had brought the
 fire of her husband subject to her, by tempting him to eat of
 forbidden fruit, God said to her, *Thy desire shall be subject to*

Gen. 3. 16 *husband, and he shall rule over thee.*

Yea when God saw Cains countenance cast down, he cal-
 him to account for it, and knowing his discontent to be ag-
 4

Abel, he said to Cain. Unto thee his desire shall be subject, and thou shalt rule over him; Gen. 4. 7.

Which Saint Chrysostome doth expound *de Priviledgio Primogenitura.*

But as sin brought in the law, for *Iusto non est posita lex*: so sin brought in Magistracy for execution of the law; and brought down the sword of God amongst men: and the equal condition of mankind in his Creation by sinne was changed into male and female: not in sexe, but in subjection, high and low, rich and poor, bond and free.

So that this ambition of an higher nest came in with sinne; and being so brought in at first, it cannot be without sin.

Saint Hierome speaks bugs words,

Cave honores quos sine culpa tenere non potes; sublimitas honorum magnitudo scelerum.

And Saint Augustine complains of nothing more then that he was made a Bishop; He was an holy man, but a man, and his passion transported him.

In nullo sentio Deum ita iratum mihi quam in hoc, quod cum indignus essem poni ad remum, positus sum ad amplius; sive gubernaculum Ecclesie.

But howsoever his humility unworthied him to himself, it was Gods great blessing to his Church not only then, but in all succeeding ages that God so promoted him.

One thing amongst the rest maketh ambition an unmanly sin: for two contraries meet in the ambitious, that is, pride and a base mind. Pride striving to climb high, and a base mind servilely attending the means of rising, waiting and observing such as may help him up, as one that climbeth, embraceth every bough, & huggerth in his armes what he shortly treadeth under his foot.

But Seneca saves me a labour, for he doth describe such a man to the life; *Ambitiosus semper est pavidus. Timet quod dicat vel faciat, quid oculis hominum displiceat; honestatem mentitur, humilitatem simulat, cunctis adlatur, cunctis inclinatur, omnium est servus & tributarius, gravem habet in se pugnam.*

The end of the Chaldeans ambition to set his nest so high, is, that he may be delivered from the power of evil.

Herein is a great fallacy; for be high nests the safest? and is
great

greatest security may not we that have lived to see in few years great changes, say that high preferments be giddy and slippery, *seruientque sumus fulmina, mantes?*

The reasons why ambition maketh men unhappy.

1. The ground of it is pride, which is an over-weening our selves and our own worth, and this robbeth God of glory; for *quid habes quod non accepisti?* therefore God resisteth the proud.

2. The whole operation of ambition is by the wisdom of this world, and that is folly. *Petrus Ravenna* doth see it out well.

Ambitio est quidam finis charitatis: charitas patitur est pro aeternis: ambitio patitur omnia pro caducis: charitas benigna est pauperibus, ambitio diuitibus: charitas omnia suffert pro veritate. Ambitio pro vanitate; utraque omnia credit, omnia sperat, sed dissimulat modo.

3. It is altogether uncharitable; for *charitas ut te ipsum: Iam* *Job's* phrase of the fatherlesse, he was brought up with me as with a father, so doth charity bring up inferiours, and equals grow together; but ambition doth not, cannot affect *magnitudinem suam, sine paritate aliena.*

4. It is before exprest to be insatiable; *quis enim modum adfit homini?*

A man desireth first to be eminent in the street wherein he lives, and then in the city, and yet having attained his desire, as *Seneca* saith,

Navis quae in flumine magna est, in mari parua est. One that is high and great in the city, in the country where he lives, in the University, let him come to the Court, and he shall see how many Spheres of greatness do move above him. Here is more work for ambition; if we remember the law, *proximum ut te ipsum*, thy neighbour as thy self, we will no more desire to exceed one the other in the state wherein we live, then a man desireth one hand or one leg, in proportion of strength and bignesse to exceed the other in his body.

5. We have a fair example in our elder brother, for though he was such as to whom it was said, *Adorans cum omnia Angeli.* Heb. 2.17 *Worship him all ye Angels;* yet to become our brother,

In

In all things it behoved him to be made like unto his brethren,

He could not do this without humiliation; there was no power above him to humble him, and he thought it no robbery to be equal with God; the power that did it was in himself, *humiliavit semet ipsum*, he humbled himself.

Ambition therefore putteth us out of the way of life. Christ humbled himself; *Et qui vult esse discipulus meus sequatur me*, He that will be my disciple must follow me.

The doctrine of contentedness doth still offer it self to us commanded in the last of the ten: for *non concupisces aliena*, faith, *sorte tua contentus*, be contented with thy lot; this also serveth for the next point.

2. They are charged with covetousness;

Of which Christ saith, *Take heed and beware of Covetousness* giving us a double caution against it.

The Apostle giveth a reason, because it is the root of all evil: *ut* that reason doth not draw blood; for where the conscience is not tender *malum culpa*, the evil of punishment is not feared: *ut* it followeth.

Which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Ambition hath this handmaid to attend it, this factour to negotiate for it; for ambition is not supported without great charge; our own times tell us so; and Ambition cannot be a great spender, if covetousness be not a great getter.

Covetousness is an inordinate desire of the wealth of this world, and is many ways culpable.

1. Because God hath given man dominion of the earth, and hath put all things under his feet; let not us remove them, and as *David* saith, let us not *Cor opprobare*, set our heart upon them.

Gold and silver are lower put under us then the surface of the earth; for they grow within the bowels of the earth nearer to hell, to shew the danger that is in them.

Therefore the Apostles had these things not put into their bosoms, or into their hands; but laid at their feet.

2. Because the Scripture hath expressed the woe of God be-
 longing to the covetous, as you have heard, *Va homini qui congregat non sua*, woe to the man which gathereth not his own.

They

Osc. 12. 7. They that are covetous, do carry *stateram dolosam*, a deceitful ballance; for lay the conscience in one scale, and the least gain that is in the other, the conscience is found too light, as Saint Augustine,

Lucrum in arcâ, damnum in conscientia.

Eph. 5. For Saint Paul calleth covetousnesse Idolatry; and Christ calleth *Mammon* the god of the covetous; ye cannot serve God and Mammon.

This is clear; for where doth the covetous man bestow and place his faith, hope and love, but in his wealth, which we do owe to God?

Luc. 12. The rich man sang a *Requiem* to his soule, *Now my soule make merry, for thou hast goods enough laid up for many years.*

3. Because covetousnesse is a fruitful sin; the daughters thereof ate commonly

1. Usury, 2. Rapine, 3. Fraud, 4. Bribes, 5. Simony.

1. Concerning Usury, let me out of the word say only to you, that he shall dwell in the Lords Tabernacle, that is, shall rest under Gods Protection on earth, and he shall dwell in the holy hill, that is, possessions in heaven, *Who putteth not his money out to usury*: Where he shall dwell that doth so, you may easily conclude.

If you wil hear the judgement of a Parliament, the Statute concerning the forbidding of usury doth begin thus,
An. 14. E. 1. Elizabeth. *Forasmuch as all usury by the laws of God is faine and detestable, Be it therefore enacted, &c.*

If thou wilt know the judgment of learned Divines, fathers both of the Eastern and Western Churches, Councils, later Divines have written against it, and detected it unlawful; so that it is of all learned evil spoken of.

But the covetousnesse of the Chaldeans was not of this sort; therefore not of purpose to be handled, but incidently to be remembered, yet *non sine moris in transitu*, yet not without a lash in the way.

Fraud is another of the daughters of covetousnesse; when we by any wit, or the art of seeming; do overreach one another in matter of negotiation; of which the Apostle; *That no man go beyond, or defraud his brother in any matter, because the Lord is the avenger of all such, as we also have forewarned you, and testified,*

Bribes is another daughter of covetousnesse. It was part of Samuels purgation of himself, *Of whom have I received bribes,* 1 Sam. 12. *to blinde mine eyes therewith?* for Solomon saith, *A wicked man taketh the gift out of the bosome, to pervert the wayes of judgment.* 3.

Pro. 17. 23.

Micah describeth more then his own times.

The heads of Sion judge for reward, and the Priests thereof teach for hire; and the Prophets thereof divine for money; yet will they leave upon the Lord, and say, is not the Lord among us? no evil can come upon us. Read on. Mica 3. 11.

Symony is another daughter of covetousnesse. I say no more of it, but leave it with St. Peters blessings, *Perat argentum tuum ecum,* let their money perish with thee.

But rapine was the proper and natural daughter of the covetousnesse of the Chaldeans; they had their Angle, and their Net, and their Dragee; nothing could escape them.

The great fish did eate up the little ones; oppression was the crying sinne of Babylon, all their neighbours did groan under it.

1. This sin doth destroy *jus naturale*, natural right, which is *quod tibi fieri non vis, alteri ne feceris*, do as thou wouldst be done to; out of which principle these two do arise.

{ 1. *Nec mi noceas*, hurt none.

{ 2. *Ut communi bono deservias*, serve the common good.

2. It offendeth the written law, which doth not only restraine *actum rapina, non furaberis*, the act of rapine, thou shalt not steal; but *voluntatem rapina, non concupisces*, but the will, thou shalt not covet.

Agur the son of Jakeh saith,

There is a generation whose teeth are as swords, and their jaws teeth as knives, to devoure the poore from off the earth, and the needy from among men. Pro. 30. 14

This generation is not yet grown barren; Christ saith, *Pauperes semper habebitis vobiscum*, you shall have alwayes the poor with you; and this generation of oppressors will be ever teeming, so long as they have such matter to work; upon for the rich and mighty will shift for themselves.

3. It incurreth the severe censure of Gods justice; for if God say, *So ye cursed to them that did not dare sua, give their owne:*

N n

quid

quid faciet eis qui rapuerunt aliena? woe to them that take which is none of theirs.

4. This sin of rapine doth incur the curses of them that robbed; for every man crieth, woe to such as congest that which is not their own.

5. This sin doth hinder the ascent of the prayers of them that commit it; God will not admit them to his presence; for so God saith,

Relieve the oppressed; judge the fatherlesse, plead for the widow. Isa. 1. 18. *Come now and let us reason together.*

6. The time shall come when those that suffer wrong, shall judge their oppressours, for *the Saints shall judge the world.*

Therefore let every man make conscience of doing violence doubtlesse, *there is a God that judgeth in the world;* let us visit men as our brethren, and seek their good; let us direct our intentions & subventions to that only end, that he that loveth God may declare it by loving his brother also; let our brethren go up with us, and let us joy in their prosperity.

4. Cruelty is charged upon them.

For they build in blood, and cruelty is also one of the commodities of ambition and covetousnesse. If *Ahab* have a desire *Naboths Vineyard*, either *Naboth* must part with his Vineyard his life.

They are not all innocent of this great offence that keep themselves from shedding of blood: they that invade the means of the maintenance of life, that pinch the labourer in his wages, that make the hireling work for nothing, or that let their sleep in their custody, whilst he pineth for want of things necessary, are all guilty of this accusation of blood.

It was the provocation wherewith God was provoked against the old world, for which he brought upon them the great flood that destroyed them all; This was *Edoms* sin in *Obadiab*.

There is a manifold cruelty as you then heard.

1. Cruelty of combination, when we make our selves strong in a faction, to oppress all that oppose us, and go not our way.

2. Cruelty of the eye, when we can be content to look on see injuries done to our brethren, without any compassion, or re-
vention.

3. Cruelty of heart, when we rejoyce against them that suffer wrong, and make our selves merry with their afflictions.

4. Cruelty of the tongue, when we insult over them and brand them with taunts.

5. Cruelty of the hands, when we

1. Either persecute their persons with molestation.
2. Or touch their liberty with unjust restraint.
3. Or rob them of their goods by cruel direptions.
4. Or hinder the course of justice that should do them right.
5. Or procure their death, because they do stand in our light, and hinder our rising; of all these I have spoken heretofore. We now hasten to the declaration of Gods just vengeance against this ambition.

2. The punishment.

1. *They consult shame to their own house.*
2. *They sin against their own souls.*
3. *They labour in vaine, and without successe.*

1. *They consult shame to their own house.*

Ambition doth affect to build up an house, to establish a name that may continue in the blood and posterity, in succeeding generations with glory and honour.

David hath a crosse prayer which is in the hearts and mouths of many that hate such pride; *let not their wicked imagination prosper, least they grow too proud,*

These words do shew that ambitious pride shall not prosper, and whereas they study honour, and consult glory, in their aime and intention, God turneth it all to shame in the event.

The words of my text are the words of God; he knoweth what he meaneth to do; and he saith, *they consult their own shame,* because he purposeth to turne all their glory into shame.

Shame is the thing that an ambitious man doth desire to decline above all things, all his studies bend their strength against it, and pursue glory which is the contrary to it. To this purpose covetous men gather riches, and then with mony purchase great offices and great titles to make great houses, and nomious families upon earth to survive them.

But where this greatnesse is begunn by ambition, maintained and supported by rapine, and cruelty, pride will have a fall; he that meaneth to give is the fall, saith so, God whose power none hath ever resisted, he will turne that glory into shame.

The wiseman saith, *He that is greedy of guine troubleth his own house.* For

Pro 14. 11. *The house of the wicked shall be overthrown;* he doth not mean *domus*, the house, but *familia*, the family, the whole name and posterity, the glory, all shall perish and come to shame.

And Prov. 15. 25. *Solomon* tells us who shall do it. *The Lord will destroy the house of the proud;* this is their shame to come down again; when men have been aspiring and setled their nest on high, and made themselves beleewe that their honour shall be established upon their house; for then,

1. *God shall laugh them to scorne, the Lord shall have them in derision,* saying, *Behold the man is become as one of us.*

Isa. 52. 7. 2. Men shall laugh at them, and say,

Lo, this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himselfe in his wickednesse: for *Solomon* saith,

Pro 11. 10. *When the wicked perish, there is shouting.*

3. The Lord shall be glorified in the shame of the proud, covetous, cruel man; for every man shall say, *strong is the Lord God who judgeth them,* as over *Babel;* thus is God praised.

Rev. 18. 8. *Rejoyce over her thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her.*

This point is of excellent use.

Pro. 10. 24. 1. For Doctrine, it teacheth us that which *Solomon* hath said, *The feare of the wicked shall come upon him;* the proud man feareth nothing so much as shame; the covetous man feareth nothing so much as want; the cruell man nothing so much as revenge; the glutton nothing so much as hard fare; the drunkard nothing so much as a cup of cold water: and God hath threatened these offenders with all these judgments.

2. It commendeth to us wisdom, and righteousnesse, and humility, and all holy vertues, for they be all builders, and raise up houses, and lay the foundation sure. *Ab auditione mali non timet.*

Pha. 112. 7. *The just man is bold as a Lyon, as Solomon, The wicked*

are overthrowen and are not: but the house of the righteous shall stand. Prov. 12. 7

Humility layeth the foundation of it low.

Faith worketh by love to furnish it.

Honour and much glory ate the rooffe of it; peace is the fence about it, and prosperity the demesnes belonging to it.

And the guard of Angels pitch their tents round about it.

This house is built upon a rock, yet it must endure the winds and waves.

3. *This hath deceived many; for they have thought unrighteousnesse the better and safer way; because they have seen the wicked flourishing, and spreading like to a green bay-tree.*

Job disturbeth them in their russe, and glory, and fulnesse and fatnesse.

Their houses are safe from fear, neither is the rod of God upon them. It goeth pleasantly for two or three Verses, but vers. 13. Job. 20. 9.
in a moment they go down to the grave.

It is an admirable wisdom, that Job hath recorded to direct, our observation of such,

Lo their good is not in their hand. They are not masters of their happy estate; which he proveth; Vers. 16.

How oft is the candle of the wicked put out; it is but a candle, and it is put out; often for God distributeth sorrowes in his anger. God is angry; he doth not cover them over with sorrows, and and overwhelme them with woe here, but he distributes sorrow, giving them some lucida intervalla.

This varnish and paint, and gilding, of unrighteousnesse with temporal happinesse, doth make it deceive many. Vers. 17.

A brutish man knoweth not, neither doth a fool underst and this. Psal. 92. 6
When the wicked spring as the grasse, and all the workers of iniquity flourish: it is that they shall be destroyed for ever.

Who would have thought it? every man saith, when he seeth pride have a fall: no, for the Psalmist saith, Thy thoughts are very deep.

Here God himself declareth, that ambition shall end in shame; and the candle of the wicked when it is put out, will end in a foule and stinking smoak.

4. *This admitteth and exhorteth all that love their houses, and study their own honour, to seek it in the way of piety and charity;*

charity; let such serve God, let them not neglect the Lords house the Lords day, the Lords Table; let them suffer their brethren to dwell in peace by them, and to grow up with them, and to be the better for them.

It is not the riches that we leave behind us to our heirs that doth build our house, but that we bestow well to the honour of God, and the good of our brethren where we live.

Matth. 23.
35.

You shall see it in our Saviours sentence, *I was hungry and ye fed me; I was naked, and ye clothed me, &c.* Not the meat that we do eat our selves, nor the cloathes that we do wear our selves, nor the mony and land that we demise to our posterity maketh us friends in the day of the Lord, but what we dispose.

A worthy Citizen of our City that had been his own steward of his goods, and disposed them to many charitable uses, was his own Poet for his Epitaph, and caused this line among others to be insculped on his grave,

That I gave, that I have.

Which calls to my remembrance a story that I read in *Pe- raldus*, Bishop of *Lions* in *France*: How a great Lord thinking his tenant somewhat too rich, and meaning to share with him, required of him a true inventory of his estate, and what his wealth was;

He answered it was in all 600 crowns; it was objected that he dissembled his estate; such a grange, such a house, such a farm, and many other things of good value belonging to him were named; he answered.

Illa non sunt mea sed Domini mei, qui quando voluerit potest ea accipere; sed quod dedi pro Deo in manus pauperum in salva custodia posui, ita quod nullus potest mihi illud auferre. These are not mine but my Lords, who when he please may take them from me; but what I have for God given to the poor, I have laid that in safe custody, so as none is able to take that from me.

The riches wherewith we honour God, do build our house; always provided that they be riches well gotten; for if charity have been violated in the getting of wealth, the charity of giving it away to the poor, will not redeem the breach of justice.

Justice must ever go before charity; in the dispensation of our goods

do. First, *Suumenique*, to every one his own; then *Tuum*, own; so *Zachau*, He beganne at *reddo*, I restore: and from me went to *do*, I give.

. Punishment. *And hast sinned against thy soul.*

The meaning as I take it, is, that all this evil shall one day *Doctr.* be upon the soul of the Chaldeans. The doctrine is,

all sins committed against the law of God, are done against souls of them that commit them.

he committers of sin are of two sorts.

1. The Elect: 2. The Reprobate.

he Elect sin against their souls } 1. *Culpa*, In the fault.

} 2. *Pœna*, In the punishment:

1. *Propter culpam*, In regard of the fault.

. Because every sin that a man committeth doth defile the, and pollute the temple where the holy Ghost should; so that Christ saith to every soul, *except I wash thee thou no part with me.*

Because every sin that a man committeth, doth hinder the encrease of grace, and maketh the soul the more incapable of: and heat from the Son of righteousness. For every: an eclipse of that Sun: which is thus proved.

In our hearing of the word; if we be either like the high Mat. 13. 3. where the seed is lost quite, or like the stony ground where seed cannot take root, or like the thorny ground, where they take root and spring up, but is choaked in the growth, good seed never cometh to an harvest.

our sins must be removed, to make the soil good and fruitful.

In our prayer; *If I regard wickednesse in my heart, the Psa. 66. 18. will not hear me.*

In our receiving the Sacrament; *If I eat and drink unwor- 1 Cor. ii. 29. I eat and drink damnation.*

In almes; *If I do it to be seen of men, I lose my reward, Mat. 6. 1. I have it here.*

sin is leaven, it corrupteth the whole soul of man; and maketh a trespasser in all that it doth: so that the elect man in respect of his fault, doth sinne against his own soul, and de-
fies.

2. *Propter poenam*, In respect of the punishment.

1. Because it bringeth forth guilt of conscience, which maketh us confounded and ashamed in our selves, so that we dare not lift up our eyes to heaven, nor look our God in the face, whose mercy we have abused, whose anger we have provoked, whose goodnesse we have offended.

2. Because sin maketh matter of sorrow in the soul of the offender; and a godly sorrow troubleth and disquieteth the soul within us.

In that case was *Job*, *Peccavi, quid faciam tibi? quod feci?*
 Job. 7. 20. I have sinned, what shall I do unto thee?

3. Because the soul hath no peace till it hath wrought a revenge upon it self; and upon the body too in which it committed sin.

Dauid *Humiliaui animam meam*, and St. Pauls *Castigo corpus meum*,
 Pf. 35. 13.
 1 Cor. 9. 27

There must be *afflictio* and *amaritudo anime*; we carry rods about us for the nonce; even our own hearts will smite us as *Dauid* did; this brings God home to us again; *For I dwell with the humble and contrite*, and then salvation is come home to our house once again.
 Isa. 57. 15

2. *Impii autem non sic*. Not so with the wicked.

They sin against their souls, because all the evils of their whole life are written in the book of Gods remembrance, and fouled up in the rowle of their own conscience, which shall be opened against them in the last day, and they shall be judged according to all that is written in those books; and there shall be

Jam. 2. 13. judgment without mercy to them that shewed no mercy.

This doth not exclude temporall punishments: for so shall they smart also; they shall have no peace in this life for ever and anon, as *Job* saith, *their candle shall be put out, and God shall distribute his sorrows amongst them*.

They shall have many great shames, many great fears, many sad affronts of care and discontent, though commedled with some faire weather, good chear, ease, delights, and such sweetnings as the flattery of the world and the favour of the times shall yeeld them:

Yet in the end, all the evil that they have studied and intended

and against others, shall fall upon their own heads.

But still the worst is behind; their souls and bodies shall smart for it in the last day, and the hand of God shall then pay me.

For them I take no care; be it unto them as they have deserved, and the Lord requite it at their hands, and requite it upon them.

But for so many as follow righteousness and fear God, and would walk in his ways; let us stirre up one another in the fear of God, to seek the Lord whilst he may be found, and to tender our souls.

The sins that we commit with such delight, will cost us many heart-breaking sighs, many floods of salt water, tears of bitterness, which are *sanguis anima*, the blood of the soul, hanging down of the head, beating of the breast, fasting from our full re, and stripping our bodies out of their soft raiment into rags, and changing our sweet powders into ashes.

There is no such disease incident to man as this *Tremor cordis*, the trembling of the heart for sinne; this *Anima dolet*, the mourning of the Physician, the art of the Apothecary have no receipt for it.

As Saint Paul saith of the law, *that is the strength of sinne*: I may say, that at first in the beginning of the cure, the very remedy is the strength of the disease; and makes the disease double the distresse thereof, as in David.

1. The Prophet came to heal him, and he saith,
I said in my haste all men are lyars, Prophets and all, if they lack of any comfort to me.

PL. II. 6. 28.

2. God himself presented himself to his thought, and that he could not do; *I thought upon God and I was troubled, my fear of him and ceased not, my soul refused comfort.*

Yea there is such a sweetness in revenge, that a penitent man doth take upon himself, that he hath a kind of delight in his own self-punishment, as in Jeremiahs example,

Look away from me, I will weepe bitterly, labour not to comfort me. Isa. 22. 4.

There is nothing that makes us sinne with so much appetite and so little feare as this; we have banished Confession which bringeth

eth shame upon us, and penance which bringeth smart; we have taken the matter into our own hands, and no man hateth his own flesh.

Repentance is rather matter of discourse and contemplation, then of practice and passion, and so we sin and our souls are not much troubled at it.

But whosoever is toucht in conscience throughly with the remembrance of sin, will say, there is no disease to a wounded spirit, and the costliest sacrifice that a man can offer to God, is a contrite spirit and a broken heart.

3. Punishment, labour in vain.

Is it not of the Lord of Hosts, that this People shall labour in the very fire, and weary themselves with very vanity?

1. Here is labour, it is *labor improbus*, that useth to carry ill before it; it is amplified, *For here is labour in the fire, Multa solis fecitque par, sudavit & alfit*; labour even to weariness.

2. Here is much ado about nothing: *For all this is for vanity, very vanity.*

3. Who crosses them? *Is it not of the Lord of Hosts?*

Annon ecce à Jehova exercituum? Calv. Nonne ecce à eodem Domino? Interlin.

Doct. From the first, here is labour. This sinne is very painful. Covetousnesse to gather wealth together, and cruelty to destroy so many to strip them, and ambition to purchase high place hereby; we may truly say, *His labor, hoc opus est.*

Is it not strange: the way to hell is all down the hill, yet it is very uneasy and very weary travelling thither.

Mat. 23. Christ calleth to him all that are weary and heavy laden, and promiseth to refresh them.

And God sheweth his People a rest, saying,

Ma. 2. 12. *This is the rest wherewith you may cause the weary to rest; and this is the refreshing.*

But this rest is not promised to them that weary themselves, and work in the fire, rising early, and going late to bed to work shame for their own houses, and to sin against their own souls; such shall one day complain,

Wisdom. 5. *We have wearied our selves in the ways of wickednesse and destruction, we have gone through deserts where there was no way,*

but as for the way of the Lord we have not known it.

Words which signifieth a wicked man, cometh of *words* which signifieth labour, for it is a great deal of labour that they take that live in pursuit of honour, in the oppression and molestation of their brethren, in the racking vexation of covetous congestions of wealth. *Cain* vexeth himself, *Nimrod* must be a mighty hunter before the Lord, *Lamech* must kill a man, the earth must be full of cruelty, to have their own will, this is labour in the very fire to do mischief.

The head of wickednesse must be always plotting and plotting: they imagine wickednesse upon their bed; it will not suffer them to sleep.

The hand of wickednesse must be always working.

The foot of Pride must be always climbing.

The eye of envy is ever waking.

Shall I give you a full description of the labour of the unrighteous, drawn to the life? Deut. 28; 65;

The Lord shall give thee there a trembling heart, and failing of yes, and sorrow of mind.

And thy life shall hang in doubt before thee, and thou shalt feare day and night, and thou shalt have none assurance of thy life.

In the morning thou shalt say would God it were even, and at even thou shalt say would God it were morning: for the fear of thine eart which thou shalt fear, and for the sight of thine eyes which thou shalt see.

Here is unquietnesse even upon the bed of rest; the reason is given: *For the bed is shorter then a man can stretch himself in it, and the Covering narrower then he can wrap himself in it.* Isa. 28. 20

For there is no Peace to the wicked man.

It is one of Satans suggestions that the way of righteousness is painful, and denieth a man the content of his heart.

And from hence arise these flattering temptations, *Shall I labour and travel all my days to sustain my life with mine own pains, when a little violence will strip my neighbour out of all that he hath gotten together, and make it mine own?*

Shall I make conscience of an oath or a lye, when it may get me more wealth in an houre, then my labour shall earne in a year?

Shall I work my self when I may make prize of the labours of other men, and drink down merrily the sweat of others brows?

Shall I sit low and be despised in the world, when I may lay my neighbours on heaps under me, and raise up my self upon their ruines?

Shall I undergo the charge of a family, and the care of posterity, when rich gifts and fair words may subdue change of beauties to my welcome desires and lusts of the flesh?

Shall I expect a slow and lingring advancement by the worth of vertue in the service of God, when I see the seruantes of Mammon carry all honours and preferments before them?

Mal. 3. 15.

Shall I be humble when I see the proud happy? shall I live a godly life, when they that work wickednesse are built?

1. 1.

Let us here observe how these wicked ones do work to compass their ends; they labour in the very fire, the fire of hell. *The way of Peace they have not known.*

2. The next point casteth up the account of their gettings, and it is anoughts, a meer Cypher in Arithmetick; Vanity, very Vanity.

Is it riches? then is it a thing corruptible, it is a thing uncertain, and little of it is for use, and what profit hath the Possessor thereof in the surplusage, but the beholding thereof with his eye?

When a man considers his wealth gotten by oppression and injury, how can he but think it may be so lost as it was gotten?

1. 1. 1.

Is it the favour of Princes and great men? True, they be gods upon earth, but they die like men at last: and they change their minds often before they die.

One day *Haman* rides about in Pompe, he is *δυναστεύς*: and *Mordecai* waiteth at the lane gate; another day *Mordecai* is set upon the Kings beast, and *Haman* leadeth the horse, and proclaimeth him honourable, and the next day *Haman* is hanged, and *Mordecai* rules all under the King.

Is it honour that thou labourest for? that also is vanity: Honour is in honour use, as *Aristotle* saith, it is very unhappy for a man to have his honour without himself, his pride within him, and his happinesse without him.

Wife *Salomon* that had all temporal felicitie in the fullest measure, and all of the gift of God, yet called all those things *Vanity of Vanities!*

I will shut up this point in the words of *David*;

Doubtlesse man walketh in a shadow, and disquieteth himself in vain. Ps. 39. 6.

3. Is it not of the Lord?

Many crosse betydings befall the ungodly, and they never observe who opposeth them. It is the Lord that bringeth all the labours of the ungodly to losse and vanity; that when they come to thrash their crop of travel in the world, they find nothing but strawe and chaffe.

To expresse his power to do this, he is here called the God of Hosts; for all things serve him, and he resisteth the proud, he and his Hosts.

He layeth their honours in the dust, he disperseth their riches, and giveth them to the poor: he spoiled them of all their treasures, he that exalted them made them low, he that gave to them taketh away.

They had need be made to see this, therefore he saith, *Nonne ecce à Domino hoc*, is it not of the Lord?

In the time of the Persecutions under the bloody Emperours, if at any time they succeeded not in their wars, they cried, *Christiani ad furcas, ad leones*, Christians to the gallows, to the Lyons; they saw not the hand of God against them; this makes *Balaam* smite his Ass; he seeth not Gods Angel.

In the processe of humane affairs, they that go on in these sins, which God himself threatneth with woe, though they find these sins profitable, and to afford them large renewes, that they live plentifully upon the wages of unrighteousnesse, yet have they many crosses in their ways, many great losses they sustain; these they impute to second causes, and lay great blame upon those whom they do oppresse, because they stand not to it whilst oppression grindeth them; they observe not the hand of God against them, yet saith God, *Is it not of the Lord of Hosts that they weary themselves for very vanity?*

It is a great matter to know who it is that protecteth his servants, that crosseth the designs of their enemies.

David

David prayeth for Gods saving help to them, and That they
 Pl. 109 27 may know that this is thy hand, that thou Lord hast done it.

For let all offenders in this kind of oppression, and indeed in
 all kinds of bold and presumptuous sins, know, that they sin with
 an high hand. They are a People that provoke God to anger conti-
 nually to his face.

If you observe the text well, you will find two things in it;
 and they are two great judgments, and both of the Lord.

1. Is it not of the Lord of Hosts that the People shall labour in the very fire, and shall weary themselves?
2. Is it not of the Lord of Hosts, that the People shall labour for very vanity?

For the hand of God is in both for their punishment, both in putting them to extreme labour, and in turning all their labour into vanity.

He asketh the question, as if he should say Come now and let us reason together, to what do you impute it, that this People take such pains and prosper so ill? do you not perceive that Gods hand is in it, and that I the Lord do undo all that they do?

1. Is it of the Lord that they labour in the fire.

For God saith, *Ego creo malum*; labour and travail is the curse of man, the wages of sin: *In labore vestestis, in sudore vivitis*: Here is fire that melteth and dissolveth us into water.

All the pains that is taken here on earth to do evil, is of the Lord.

1. In respect of the strength and wit used therein; for in him we live and move; he planted the ear, &c.

2. In respect of his permission; for he hath chains to bind up Satan and his instruments, and he can carry snares when he will to catch sinners. This is not approbation but toleration for a time.

3. It is of the Lord in respect of his will; for he scourgeth a man with his own sins in just judgement, and leaveth the wicked wear out themselves with extreme labours for their punishment. Whereas if he have a favour to any, he calls upon them;

Pl. 117. 2. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for he giveth his beloved sleep.

And

And our Saviour saith, *Notite solliciti esse*, Be ye not careful. But the Egyptians shall gather Jewels of silver, and Jewels of gold together: it is of the Lord; and they shall put *into the sea*, and to make them work be took off their chariot wheels that they have them heavily.

2. It is of the Lord that all their labour is lost.

For the Jewels of Gold and Jewels of silver which the Egyptians have gathered, the Israelites shall carry away. And they and their chariots which they have driven long, shall all be covered with the sea.

The Prophet putteth them together.

Thou shalt sow, but thou shalt not reap: thou shalt tread the O-
ives, but shalt not annoint thee with the oyle; and sweet wine, but
thou shalt not drink wine. Mic. 6. 15.

For God professeth it, I will walk contrary unto you, and punish
on seven times for your sins. Lev. 25. 24.

It is a great wisdom in our labour to consider whither God
will with us, and walk with us, or walk contrary to us. For if we
follow God, and walk in his ways, we are said to walk with God. Isa. 57. 2.
but if we do that which is evil in his sight, and cover an evil
conscience to build our nests, and to gather riches by unlawful
means, such as God in his word hath forbidden, we shall see
and find that God will walk contrary to us.

The proud man shall find that when he is at the highest, God
will cast him down: The extortioner shall find that no bonds nor
cords will hold his debtors, they will say we will break these
bonds, and cast away these cords from us.

The wanton shall find that the sins of his youth shall take in the
ones of his age; and they that sow in wickedness shall reap in
the same.

There be many that meet with grievous inconveniencies in their
life manifold crosses in their health, in their friends, in their
children, in the affairs of life, especially such as concern their
estate, and they do not observe two things most of all to be
remembered.

1. That God walketh contrary to them and crosseth them.

2. The cause why God doth so.

Here it is plain, that these crosses are of the Lord, and the
Lord.

Lord himself revealeth the cause, and giveth account of his judgments, for pride and covetousnesse, &c. Observe how the Prince of darknesse hath blinded our eyes.

1. Suggest. 1. The sins that bring in profit and make the pot seeth, though Moses and his Prophets, Christ and his Apostles do tell them that they are sins, and such as lead the offenders to hell, they will not believe them all against their profit, but cry as the Ephesians did for Diana. Great is Mammon; this is called *The deceitfulness*

of Riches.

Mat. 13. 32. O Who hath bewitched the heart of man, that he should value his soul for which Christ died, at so low a rate, that he will sell it for corruptible things?

So St. Peter calls gold and silver;

1 Pet. 1. 18. Forasmuch as ye know that you were not redeemed with corruptible things as gold and silver.

2. Suggest. 2. These sins be thought little sins where they be confest, because they make a man able to make God some part of amends in almes and good works; so the oppressour of his brethren turneth his oppressions into sacrifices, as if oppressions of injury could be sacrifices of righteousness.

This suggestion seemeth supported by the words of Christ, Luc. 11. 41. Give almes of such things as you have, and behold all things are clean to you.

So that he which hath congested wealth by oppression, shall purifie all his goods by giving almes of part thereof.

They mistake our Saviour there; observe him well, he found the Pharisees faulty in this sinne here threatned with judgment: for their outside was a fair Profession of Religion, their inside was full of rapine and wickednesse.

1. Our Saviour opposeth almes against rapine: rapine corrupteth all the goods that we possesse, even the fruits of our honest labours in our callings, the fruits of our inheritance from our Parents; goods unlawfully gotten from our brethren, against the law and word of God, do make all unclean, they defile all, and bring a rust and canker upon our treasure; but charity by distribution of almes doth purifie and keep clean all our wealth.

2. This charity must have matter to work upon, and that is *ταπεινά*, that is, such things as are in our power; we may give no almes

lieno, of what is anothers; and there is nothing in our dispose of but what we may rightly call our own; ly despaireth the hope of the oppressor, that he may crifice of his rapines.

rather, whereas the custome of gathering wealth by in-
h robbeth our brethren, doth passe it over lightly as a
; let me tell you, that ill-gotten goods do bring such
a man as cannot be purged but with two Pills, 1. Un-
entance. 2. Just restitution.

e it in *Zachau*, he joynd charity and restitution; his
is of his own goods, *Dimidium bonorum meorum*. It is Luk. 19.8.
: forever is not Gods gift, and nothing is the gift of God
s warrantable by the law and word of God.

, a man that feareth God, will rather be Gods *Laxa*
g crumbs, then the Devils *Dives*, and fair deliciously.
oppressors of their brethren that live at ease, and rest in 3. Suggest.
d surfet drinking the sweat of their brethrens faces, and
phrase of *David*, *drinking the blood of their brethren*,
crosse or losse betideth them, because they observe some
stomary profession and practice of Religion, they
over with this comfort, that God doth exercise the pa-
is servants in this life with some tryals.

om I say, take heed, be not deceived, take not that for
: of thy patience, which is a punishment of thy sin.
a mistakest God, he is not thy friend; but is contrary to

u mistakest thy self; thou callest thee the servant of
Mammon is thy God; for thou goest against the word
gather wealth: It is but a false worship that thou gi-
d, God loves no divided hearts.

u mistakest the cause of thy disease, and thy Physician;
inkest it to be some propension in thee to sin, which
me preventing physick, whereas it is a coroding plaster
dead flesh: yet flesh and blood hath many inventions;
hoot another arrow after the first; and like *Balaak*, try
lace, and see if it will prosper there.

Verſ. 14. *For the earth ſhall be filled with the knowledge of thy of the Lord, as the waters cover the ſea.*

3. The effect. *Vide ſupra pag.*

IT is plaine, that Gods remiſſeneſſe in the execution of his judgments upon the proud and cruel Babylonians, and the ſerſable face of the Church diſfigured with tears, her voyce li with roaring for help, her throat dry, her heart aking, at relief appearing : all this had not only made the ungodly profane confident that there was no ſuch thing as Provide but it appeareth by this Prophet that the faith of Gods chil was ſtaggered hereby.

But when God ſhall declare his juſtice againſt theſe his mics, then he ſhall recover his glory ; then ſhall they both know that Chriſt is the Lord, both the oppreſſour ſhall know it, the deliverd ſhall know it, and they that are no partieſt cauſe of any ſide ſhall all underſtand.

The words of God in this text are full of marrow and fat for God is rich in mercy, *aperit manum & implet.*, ſo he diſ his favours.

- 1. In the ſatitute, *all the earth over.*
- 2. In the plenitude, *the earth ſhall be filled.*
- 3. In the magnitude, *the knowledge of Gods glory.*
- 4. In the profundity, *as the waters cover the ſea.*

Doctr. 1. We are taught from hence, that the delivery of Gods C from the power of the enemies, and his vengeance upon doth give honour to the name of God upon earth; ſo. *Deu are in great miſery.*

Pſ. 79. 9. *Help us O God of our ſalvation, for the glory of thy name deliver us.*

Reaſ. 1. 1. Becauſe if the wicked overcome the Church, they wi umph againſt God. So *Mofes,*

Ex. 32. 12. *Wherefore ſhall the Egyptians ſpeak and ſay, he hath bi ſhem out maliciously to ſlay them?*

Rabſhakeb the Generall of Senacheribs forces proudly

eth, *Who is he among all the gods of these lands, that hath delivered* If. 36. 20.
their Country out of my hands?

But God delivering his Church and punishing the enemies thereof is magnified thereby, as *Ezechias* did pray : *Now there-* Ifa. 37. 20.
fore O Lord our God save thou us out of his hand, that all the King-
domes of the earth may know that thou only art the Lord.

2. Because as the Schoole saith, *gloria est clara notitia cum lau-* Reaf. 2.
de; and what doth more make the name of God known with
 praise then his present help to his Church, his quick vengeance
 upon the enemies thereof? The Heathen shall say, *the Lord hath*
done for them great things.

3. Because this declareth the justice of God; for Reaf. 3.
 First, He is just and faithful in performing the gracious pro-
 mises that he hath made to his Church.

Secondly, He is just in the punishment of oppression and ini-
 quity, which his soul abhorreth.

The use of the point is to teach us that whensoever we see the use
 Church or any part thereof delivered from the hands of their e-
 nemies, and so the righteous God taking vengeance upon them,
 that we ascribe glory to God for the same.

Moses long is a good example of this duty; for when the E-
 gyptians that pursued *Israel* into the red sea, were covered and de-
 stroyed by the returne of the waters of the sea upon them,

Then sang Moses and the children of Israel this song unto the
Lord, and spake, saying, I will sing unto the Lord, for he hath tri- Exod. 15. 1.
umphed gloriously; the horse and his rider hath he throwne into the
Sea.

This deliverance was a type of the final deliverance of the
 Church from all her enemies; and therefore in *Johns* Vision it is
 said

They sang the song of Moses the servant of God; and the song of Rev. 15. 3.
the Lamb, saying, great and marvellous are thy works Lord God
Almighty; just and true are thy wayes, thou King of Saints.

Who shall not fear thee O Lord, and glorifie thy name; for thou
only art holy; for all Nations shall come and worship before thee, for Verse 4.
thy judgments are made manifest.

We have great and gracious examples at home of this; our
 blessed Queen of happy memory, *Queen Elizabeth Anno 1588.*

after the defeat of the Spanish Armado, came in person chief Church in her Kingdom, where having upon her devoutly given the glory of that deliverance to God, she Sermon at *Pauls* crosse, and taught her people by her example to know the glory of God; for in those dayes loved us not, and we thought it a great favour of God, vered from them.

The like publike declaration did our Sovereign the make of the glory of God, for the deliverance of his son, Crown and posterity, the Religion and peace of dom, in the last session of that first Parliament, deliver hand of God from the bloody designe of the Papists, religion was also in those times thought dangerous to common-wealth; his speech and recognition of the protection is extant in print.

And as States and great Common-wealths have the and deliverances, wherein as every one that is a member hath their share of benefit, so from every one is grow of duty, to acknowledge the same: so that as *Ezechias* Isa. 38. 19. *saith to the children shall make known the truth of God.*

So in our particular estates, we have many tastes of nesse of God, in our deliverances from dangers at sea, from sickness, imprisonment, infamy, and many which annoy our life; in all which God revealeth to us ledge of his glory, and we shall do him but right, to *David* saith, *the glory due to his name*; and to invite or as *David* did, *I will tell you quid Deus fecit anime* God hath done to my soul.

Doftr. 2. Seeing God promiseth to fill the earth with the knowledge of the glory of God, we are taught that God is glorious ought to conceive of him: our Saviour hath taught us knowledge in the close of the Lords Prayer, *Thine* thine is the glory. *St. Stephen* saith, *The God of glory* our fathers. And of this God is so jealous, that he saith *ry will I not give it another.* Hold this fast; the Devil

Act. 7. 2. tempteth us to sin, doth not finde an easier way to *Isa.* 42. 8. about, then to blemish the glory of God, and to dim lights and opinions.

As in the first temptation, he told the woman, *ye shall not surely dye, for God doth know that when ye eat thereof ye shall be as gods;*

Bringing the woman into divers dishonourable thoughts of God, as concerning his truth, his justice, his love to man. For in tempting her to eat against the presse and precise commandment of God,

1. She must think that God would not bring death upon her for her fault, as he had threatned, which toucheth the truth of God.

2. She must suppose that the offence of eating taken at the worst, is a small offence, and so not likely to be avenged and mulcted with any such punishment, which toucheth the justice of God.

3. She must suppose, that God who shewed so much favour to man to give him all the fruit for his meate but that, had he loved man as he made shew, would not have left that fruit for a snare to catch him, and bring him to ruine; or if he did so, he was too loving to man to work upon the advantage,

Yet in this very suggestion, wherein he infuseth so many dishonourable thoughts into the heart of the woman to dim the brightnesse of Gods excellent glory; observe how he doth secretly confesse that God is jealous of his glory, for saith, *he doth know that in the day that you eat thereof you shall be as gods.* Gen. 3. 5

That is to say, as well; as he loves you, he would not admit you into the society of his glory, for man was created in the likeness of Gods holinesse and righteounesse, but not in the similitude of his glory.

That Satan knew well; and therefore suggested that ambition which he knew would ruine mankind; for that had cast him out of heaven.

Here by the way, let me shew you the sting of the first sinne; God had said to *Adam, Thou shalt not eat.* 2. *Qua die comedis mortem morieris*, what day thou eatest thou shalt die.

1. In the eating the forbidden fruit, the Commandment of God was broken, therein man rebelled.

2. In the eating, being threatned with death for punishment of their eating, there must either be

1. Presumption upon the goodnesse of God, which should make him merciful against his truth and justice; or

2. Unbeleife of his power to inflict that punishment; or

3. Contempt of his power; or

4. A carelesnesse. I will taste come of it what will.

And in all these the glory of God is much defaced.

3. In the eating to be as gods, that most nearly touched the glory of God; for it was a base opinion of God in the heart of the woman, to conceive him, such as she might come to be as wise as he; this layd home upon the crown of Gods glory.

In which passage let me commend one observation of mine own upon the Text, to your judgments.

Sathan tempted the woman only, not the man; and he regard his temptation with these two arguments only. 1. *Nos moriemini*, ye shall not dye. 2. *Eritis sicut dii*, ye shall be as gods. There was *aculeus in canda*, a sting in the tayl; for that last stung her to the quick.

When she came after to tempt her husband, it seemeth that her inducements were three.

1. It was good for food.

2. Pleasant to the eye.

3. To be desired to make one wise.

Here is no mention of this temptation to be like God.

Which makes me think that Adams sin did not violate the glory of God so much as the womans did, and that therefore the Apostle saith. *Adam was not deceived, but the woman was deceived, and was in the transgression.* For though I cannot clear Adam from doing injury that ways, yet as the school saith, he that cannot be excused *atoto*, may be excused *a tanto*.

But the point which I wish terrible in your remembrance, is that suggestions to sin do lay their foundation in some unworthy opinion of God, which trespasseth his glory here spoken of.

God himself declares as much to the ungodly; *When thou sawest a theif, thou consentedst with him, &c.*

These things thou hast done, and I kept silence; then thou thoughtest that I was altogether such a one as thyself.

The fool saith in his heart, *Non est Deus*; there is no God, *Psalm 14.1* that he may sin the more securely.

David stirreth up God the avenger against the ungodly, that cast themselves in evil, that break in pieces Gods people, and as- Psal. 94. 5. Et his heritage.

That slay the widow and the stranger, that murder the father- Vers. 6. ff. How dare they do all this?

Yet they say the Lord shall not see, neither shall the God of Jacob Vers. 7. gard it.

Augustine to such: In felix homo, non esses curavit Deus, non rat ut bene esses? Is not this a great trespass against the honour God to deny his providence?

There be presumptuous sinners that go on in very great sins, sins high Gods word detecteth, and reproveth, and threatneth; yet as e Prophet saith,

They will lean upon the Lord, and say, is not the Lord among? no evil shall come upon us.

Thus they dishonour God that make him the patrone of their Mich. 3. 11. persons and their sins.

But they that have true knowledge of the glory of God, they hold him in Majesty, and that not only opening his hand, and giving and filling, but stretching out his arme and striking; and in that one sight they behold both, *Ecce quantam charitatem, id scientes terrorem Domini* behold how great love, and knowing e terrour of the Lord.

In the due consideration of his justice and mercy, both governed with wisdom, to moderate exuberancie, consisteth the knowledge of Gods glory.

This point serveth to good use.

For first it assureth us, that the God whom we serve is the true God, because he is so jealous of his glory, that he will have none to share with him therein: For the gods of the Heathen are such good-fellows, as they would admit society. *Baal and Zelchom, and Moloch, and Rempham, the god of Eckron, Dagon, the Devil* and all; I do not hear of any great jealousie between them, but the true God is impatient of corrivall in lory.

2. Because God claimeth glory in such extent all the earth over, which none of the god of the heathen did, but were content with their territories, and knowing him to be the true We

2. Use. We are taught, that there ought nothing be so dear to us as the glory of God.

Do but observe what remembrancers we have, to put us in mind of this.

The law begins: *I am the Lord thy God, who brought thee out of the land of Egypt.* That implyes, *who brought thee into the land of Egypt.*

The Lords Prayer: *Our Father which art in heaven;* and the first Petition; *Sanctificetur, nomen tuum;* then *adveniat regnum;* then *fiat voluntas;* all glory.

The Creed: *Credo in deum patrem omnipotentem.* All beginning to season us with a reverend estimation of God, and to infuse into us the knowledge of his glory; therefore do all to the glory of God.

Dof. 3. This also serveth to shew how excellent a knowledge it is to know the glory of God, seeing God maketh such account of it, that he will have it spread all the earth over,

To animate us so much the more earnestly, and with appetite to seek it; and indeed there is no knowledge to be compared to it.

1. In regard of this life: for if man know no better nature then that of the creatures beneath him, though that serve to shew him how great a lord he is, and how much is subject to him: yet in them he beholdeth a society that he hath with them, in much evil, in all weaknesse, and in a certain mortality, which can be no great comfort to him, if he stay there.

But if he look up to heaven above him, and behold *Meliorē naturam*, a better nature; that of the Angels, and himself but a little lower: and above them, *naturam naturantem*, the naturating nature, the glorious Author of all being, this puts mettall into him, and teacheth him how to preserve the Image of his maker in him, which advanceth him above humane frailty.

Hence are those ejaculations, that of *Paul*, *Cupio dissolvi*, I desire to be dissolved; *our conversation is in heaven;* *Venitote, we walk by faith and not by sight.*

Reas. 2. 2. In the life to come, this is the happinesse of the blessed souls, they shall see God; for this Christ desired that the Elect might be where he was, that they might see his glory.

And this maketh all those that wisely apprehend this joy in the glory of God, to love the very earthy house which we call the Church of God, because it is *The place where his honour dwelleth, because every whit of it speaketh of his honour.*

Because thither the Tribes go up to testify to *Israel*, to give testimony of their faith and zeal.

Because there the voice of Gods promise is heard, and the hole house is filled with his glory.

It was the blessing of God given in the consecration of *Solomons* temple, *The glory of the Lord filled the house of God.* But it is as *gloria in nube*, glory in a cloud: that cloud is much removed in our Church, since the veil of the temple rent; for Christ hath made all things more clear, and removed the veil. Let us therefore love the Church well, for the glory of God revealed therein.

Much more do such long after the house of Gods clear glory. heaven, wherein one day in those courts is better then a thousand elsewhere, and where they shall behold a full revelation the glory of God.

Let us all labour for this knowledge of the glory of God, for the purchase whereof we must study both the creatures of God and the word of God.

For in these two books the wisdom of God is set forth to the use of us; that we may say, if we be students in these books, *vidimus gloriam ejus*, we have seen his glory: for the heavens declare the glory of God to the eye, and God is glorious in the least of his creatures, *Magnus in minimis*, so that every part of his work shall declare him a wise Omnipotent Creator, and wise and faithful preserver of all things.

And for the book of God; he that saith, *this is life eternall know thee*, and saith that he came to give life eternall, saith also: *Dedit eis verbum tuum*; I have given them thy word.

There is no labour that better rewardeth it self, then the purchase of the knowledge of the glory of God.

Or there is *Libertas glorie*, the liberty of glory, which the creature doth even long after, and travaileth with the burthen of corruption, desiring to be quit of it.

There be *divitiæ glorie*, riches of glory made known upon the

the vessels of mercy; for God will declare his glory in showing mercy.

2 Cor. 4.
17.

There is also *eternum pondus gloriae*, an eternal weight of glory.

There is *splendor gloriae dei patris*, the brightness of the glory of God the Father; and this is the true light that enlighteneth all that come into the world; that lights us the way to this glory.

But to know the glory of God here on earth, we must observe the course of his judgments and we shall therein see both his favour to his Church, howsoever it be distressed, which though it be *gloria in nube*, glory in a cloud, the faithful will see through the cloud.

We shall also see this certain truth and justice in his hatred of sin, and in the sharp revenge that he taketh upon those that displease his Church, which though it be slow for God, it is swift for him that believeth will not make haste.

2 Cor. 4. 6

God giveth this light of the knowledge of the glory of God in the face of Jesus Christ.

1. Mercy. *Crucifixus, mortuus, sepultus*, Crucified, dead and buried.
2. Justice; *venit iudicare vivos*. He cometh to judge the live and dead.

Vers. 15. *Who to him that giveth his neighbour drink, shall per-
test thy bottle to him, and makest him drunk also, that thou
mayst look on their nakedness.*

16. *Thou art filled with shame for glory; drink thou also, and
let thy forekin be uncovered, the Cup of the Lords right
hand shall be turned unto thee, and shameful spuming shall be at
thy glory.*

17. *For the violence of Lebanon shall cover thee, and the spoil of
beasts which made them afraid because of mens blood, and
for the violence of the Land, of the City, and of all that dwell
therein.*

NOW doth God rouze up his Justice against another sin, the great and crying sin of drunkenness.

1. Concerning the words.

*Who to him that giveth his neighbour (scilicet, or amicum, or
proximum) drink,*

That putteth thy bottle to him. Some read *Conningens calorem suum*: Others *adhibens venenum tuum*; Others *iram*.

He meaneth, woe be to him, that when he sees his neighbour in drink, comes in with his pot, or pint, or quart, to inflame him.

Thou makest him drunk that thou mayst look on their nakednes. For it is said that the King of Babylon did use in his Conquests to bring forth great quantity of wine, and to make the People drink drunk that he might make sport with them; for in those drunken fits many shameful and bestial acts of lasciviousness were publicly shewed, drunkenness enflaming them with lust.

Mr. Calvin doth interpret all this figuratively, not of drunkenness with strong drink, but of immoderate desire of augmenting their dominions; of which kind of drunkenness he takes before, comparing the Babylonians to such as transgress with wine. Vers. 5.

So doth *Ribera* a learned Jesuit understand this, of the insolent triumph of the Babylonian King, making sport in the conquest of Kings, and exercising on them cruelties, to discover their nakedness, how he hath stripped them out of all.

But Saint *Hierom* reporteth that *Nebuchadnezzar* did abuse *Zedechiah* the King at a banquet in a very foul manner.

And because that kind of drunkenness was before touched to be quick, I follow *Arias Montanus* in the literal exposition of these words, which I have before delivered, that the King made his associate Kings, and his Conquered enemies drunk to make him sport. Which sin of his is threatened.

Vers. 16. *Thou art filled with shame for glory*; for this turned to the shame of the Babylonians.

Though Mr. Calvin expound it, *satiatus es probro non tuo sed alieno*. That the Babylonian did even satiate himself with the disgrace done to his enemy. Rather I take it for a punishment inflicted on the Babylonian, that shame should come to him for this sport that he made himselfe, as it also followeth, *Drink thou also, and let thy fore-skin be discovered: The Cup of the Lords right hand shall be turned unto thee, and shameful spewing shall be on thy glory*.

This I take, it was not only figuratively revenged upon *Nebuchadnezzar*, when the glory of his Conquests ended in the shame of his transformation; the most wonderful example that we do read in all the book of God;

Dan. 4. 33. *The same houre was the thing fulfilled upon Nebuchadnezzar, and he was driven from men, and did eat grasse as oxen, and his body was wet with the dew of heaven, till his hairs were grown like Eagles feathers, and his nails like birds claws. For thus did the King continue in this shameful punishment, the whole terme of seven years:*

Dan. 5. 1. But literally this was fulfilled in *Belshazzar*, who made a great feast to a thousand of his lords, and drank wine before the thousand;

In which drunken feast wherein the consecrate vessels of the Temple were abused in quaffing and carousing, the fingers of an hand were seen on the wall over against the King, writing the doome of his shameful downfall. For observe the end;

Veri. 30. *In that night was Belshazzar the King of the Chaldeans slain, and Darius the Median took the Kingdom. So he did drink also, and his nakednesse was laid open, and the Medians came in and took away all their glory.*

Veri. 17. *For the violence of Lebanon shall cover thee, and the spoile of beasts which made them afraid.*

This overthrow of the Chaldean Monarchy becometh the violence of *Lebanon* covering them.

Junius doth understand this place thus, that the enemy should come upon the Babylonian with the same violence that hunters use, who pursuing the wild beasts in the Forrest of *Lebanon* having pitched their nets and tents for them, do suddenly set upon them, and drive them into their nets: so sudden a surprize shall the Babylonian suffer.

Matter *Calvin* doth give this as a cause of their punishment, and understandeth the words thus, that God will cover the Babylonian with shame for the violence that he offered to *Lebanon*, and to the beasts thereof foraging *Judea*, and destroying not only men and women in towns, but the very wild beasts of the Forrest of *Lebanon*, which was near to *Jerusalem*. So that this expresseth the cause of Gods provocation against the Babylonian.

in, and withal the comfort of the Church, that God would revenge the wrong done to their land, not only to the People thereof, but to the very wild Beasts of the Forrest.

De verbis hastenus.

The parts of this text are two, $\left\{ \begin{array}{l} 1. \text{Peccatum, Sinne.} \\ 2. \text{Pœna, Punishment.} \end{array} \right.$

1. *Peccatum*, in which

1. *Quid; potant amicum vel socinum.*

2. *Ad quid; ut videant nuditatem.*

1. *Potant vicinium*, 2. Faults, $\left\{ \begin{array}{l} 1. \text{Drink drunk.} \\ 2. \text{Make drunk.} \end{array} \right.$

1. They be drunk.

Drunkenesse it self is an horrible sin, it is one of the fruits of the flesh; *Of which I tell you, as I have also told you in times past, that they which do such things, shall not inherit the Kingdom of heaven.* Gal. 5. 21.

Drunkenesse is confest of all men to be a sinne; and they that love it best, and use it most, will be very angry with you, if you call them drunkards.

For it is not agreed upon as yet what drunkenesse is: our statute law doth impose a penalty of five shillings upon every one that is convicted of drunkenesse.

Our Articles given to sworn men, do charge them to enquire, if there be any Drunkards in our Parishes, and to present them.

But neither the Ecclesiastical Canon, nor the Act of Parliament doth direct the inquisition, by describing what Persons must be esteemed drunk.

I will tell you whom the Scripture denoteth.

Lot was drunk when he committed incest with his daughters, Gen. 19. and so overgone with wine, that he neither knew of their coming to his bed, nor of their going from him.

Noah was drunk when he lay uncovered in his tent; these were Gen. 9. farre spent in the highest degree.

Uriah the husband of *Bathsheba* was drunk too, the text saith *David* made him drunk; yet he was so much Master of his own thoughts, and of his charge committed to him, that he would not go home to his own house as the King would have had him. 2 Sam. 11.

2 Sam. 13. *Amnon the sonne of David was drunk, yet it is said of him*
 28. *his heart was merry with wine.*

1 Reg. 16. 9 *Elah King of Israel made himself drunk, and Zimri his ser-*
 vant killed him.

1 Sam. 25. *Nabal made a great feast, and was so drunken, that Abigail*
 36. *thought not fit to tell him of the danger that his churlishnesse*
had like to have brought upon him till he had slept it out.

Prov. 31. 5 *A King that drinketh wine is described then to be drunk,*
 when they drink and forget the law, and pervert the judgment
 of the afflicted. So that to drink so deep as to forget the law of
 our lawful calling, and to do things contrary to the same, is to
 drink drunk.

Luc. 21. 34 *Christ calleth the overcharge of the heart with drink drun-*
 kennesse. His word is *Baqurba'm*, signifying the laying on of a
 burthen upon the heart.

For so much as we drink for necessity or for moderate refe-
 ction doth chear and refresh and lighten the heart: but excessive
 drinking doth lay an heavy burden upon it, Therefore

Eph. 5. 18. *Be not drunk with wine wherein is excesse.*

Now what is excesse? not so much as layeth us under the
 Table only, not so much as makes us stagger and reele as we
 go, and taketh away the use of our memory, speech and good
 manners;

Isa. 5. 11. *But they are drunkards that sit at the wine till it inflame them*
 Wine is allowed to warm the stomach, not to set it on fire.

Some man excuseth himself, that he drank not above his
 strength, but was able to carry it.

Wo unto them that are mighty to drink wine, and men of strength
 Ver. 22. *to mingle and drink.*

Till it be such, that all excesse in drinking which is beyond the
 measure which maintaineth health, is drunkennesse; call it good
 fellowship, or making merry, or keeping good company, or
 whatsoever faire colours you will lay upon it, it is drunken-
 nesse.

It turns grace into wantonnesse, and medicine into disease,
 it maketh the body which should be the Temple of the Holy
 Ghost the very Cellar of *Bacchus*.

The evils that grow out of this sinne are many.

1. The great Commandment is broken which biddeth us to love God above all things; for the drunkard makes his belly his god and delighteth in his shame: neither is God in all his ways, of whom doth the name of God more suffer, then of the drunkard, and who do make lesse conscience of the Sabbath, then men do, who make that day of all other the most licentious; he most lascivious, despising the Commandment of God?

2. It is a sin against himself who committeth it; for he shameeth himself to beholders, he wasteth his estate, hurreth his own body, drowneth his understanding, judgment, memory, and depriveth himself of the use of reason; as Solomon saith, *Who hath weel? who hath sorrow? who hath contentions? who hath abiding? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine.* Prov. 23:29

At the last it biteth like a serpent, and stingeth like an adder. Verf. 32.

It corrupteth the affections, and inflameth lust. Verf. 33.

Thine eyes shall behold strange women.

It corrupteth the speech, thine heart shall utter perverse things.

It maketh a man insensible of his punishment.

They have stricken me, and I was not sick; they have beaten me, and felt it not. Verf. 35.

It groweth into an habit, and cannot be easily given over; drunkenness is like a quarrel, the dishonour of Physicians: so is the dishonour of Preachers, they cannot cure it; we would have cured the drunkard, and he would not be healed.

When shall I awake, I will yet seek it again; as Saint Gregory saith, qui hoc facit, non facit peccatum, sed totus est peccatum.

3. It is a sin against our neighbour; for it is a waster and consumer of the provisions which God hath given to nourish and sustain many, and so he becomes a thief, robbing the hungry and thirsty: for it is *panis pauperis & vinum dolentis*, the bread of the poor, and the wine of the sorrowful, that is thus swilled and swallowed.

It toucheth upon the Commandment of murder, for to take away life, and to take away the means that should support life is to set, that we can hardly draw a line between them.

It inflameth lust; as Ambrose, Pascitur libido convivii, vino accenditur, ebrietas inflammatur, it filleth the tongue with all kind of evil.

evil words which corrupt good manners, *surpiloquium, inloquium, vaniloquium, falsiloquium*, and where be the names of men more foully handled then upon the ale-house when a drunken Senate meeteth?

And to conclude, it dishonoureth Parents: for the laws of Church, and the laws of the Common wealth do forbid it, designe punishment for it.

Yet this sin is the *Diana* of our *Ephesus*, and if all the Preers of England do cry it down in Pulpits, the Court of fellowship will cry it up again, though we shew you the let of God, and open all the folds of it, and read it to written within and without, with nothing but lamentation mourning and we against this sin: though we bind the sin in this kind by the power given to us by Christ, saying, *Whover fastee retain, they are retained*, yet do men run head into this sin without fear or wit.

But when sin is once grown into fashion, we may stretch our hands all the day long against it, and spend our strength vain, yet I will not despair of a blessing upon our faithfull labours against it; and thus much I will undertake to do, as an Apostle faith,

I will yet shew you a more excellent way.

I will yet shew you approved remedies against this sinne there is no time of the year unseasonable for the soul to Physick.

Remedia.

Remed. 1. 1. Take *Dauids* Physick; *I have kept thy word in my heart I might not sinne against thee*; for that word will answer temptation, as *Ioseph* did, *How then shall I do this great wicked and so sin against my God?* Remember the fearful threatening wo and judgement against this sinne: Remember the judgement wherein every man must give account to God of self, and of all his ways; remember the bitterneesse of the end thereof; all this is clearly denounced in the word of God. Remember that *it is a fearful thing to fall into the hands of a living God, for our God is even a consuming fire.*

2. Remedy is a constant Practise of mortification; for that humble their souls with fasting, and chasten their bodies and bring them in subjection, that watch and pray, and call

sin every day to account, and examine their consciences by the law of God, he that doth these things well, shall soon come to their diet, of whom the Psalmist speaketh,

Thou feedest them with the bread of tears, and givest them tears to drink in great measure.

Psal 80. 5.

Then thou wilt go mourning all the day long.

3. Remedy is, withdrawing thy self from such company as use drunkenness, from such places wherein it is used, as Solomon divideth.

Be not amongst wine-bibbers, amongst riotous eaters of flesh: for the drunkard and the glutton shall come to poverty, and drowsiness shall cloath a man with rags, So Saint Paul chargeth the Corinthians,

Pro. 23.
20. 21.

But now I have written unto you not to keep company, if any man is called a brother be a fornicator, or covetous, or an idolater, a railer, or a drunkard, or an extortioner, with such a one, not to eat. This company that corrupts many, there are few that love drunkenness so well, that they will sit down and drink themselves drunk, as Elah king of Israel did, but good fellowship soils all, and one pot draweth on another.

1 Cor. 5.
11.

4. Remedy is, *Let every man abide in the calling wherein he is called.* God hath given his Angels charge of thee to keep thee in all thy way; so it is said of a drunkard that he is out of the way; or did he exercise himself in his calling, within his way, he could not miscarry.

1 Cor. 7.
20.

The desire of the fleshful killeth him: for his hands refuse to labour, he coveteth greedily all the day long.

Pro. 23. 2.
26.

5. Remedy is, a consideration of the hunger and thirst which Christ sustained on earth for thee, and of the hunger and thirst which Christ yet in the members doth suffer. Remember what he hath done for thee; do not waste that unchristly which would serve to relieve Jesus Christ; he hungered to satisfy thee, do not thou surfeit to make him hungry; he thirsted, it was one of the last words that he spake on the Crosse, *Sisto I thirst;* do not thou make thy self drunk with that which should quench his thirst, lest thy last draught be like his vinegar mingled with Gall.

6. Remedy is, a consideration that we are required to pray continually,

tinually, and in all things to give thanks which holy duty we not performe so long as we are in our cups; these duties require a sound judgment, a cleare understanding, *an heart established with grace*, as the Apostle saith, *Nos in gluttony and drunken not in chambering and wantonnesse, but put ye on the Lord and have no care to the flesh to fulfill the lusts thereof.*

We were created to glorifie God in our bodies and i souls, for they are God's; and therefore whether you eat or drink or whatsoever you do, do all to the glory of God.

7. Remedy, consider that we are bidden guests to the Supper of the Lamb, and the Spirit and the Bride saith come, and let Rev. 22. 17. *whoever heareth say come, and take of the waters of life freely* cannot tell when this supper time is, till Gods messenger cometh and telleth us all things are prepared; come now, lest us over-charge our hearts with surfeiting and drunkenness that day come upon us unawares; they that are drunk already and full gorged with wine and strong drink, have left no place for the waters of life; *vas plenum plui non recipit.*

It is a work for our life on earth to travel and take pain to exercise our souls to godlinesse, and all to get us a stom to this Supper of the Lamb; here is meate enough, *the fatne Gods house; we shall be fed as it were with marrow*; here is hidden Manna for bread; here is *Calix inebrians*, we are made to drink of the rivers of Gods pleasures; for at his hand are pleasures for evermore.

Here are good guests; for many shall come from the East and West, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of heaven. Mat. 8. 11.

They that come there, let them drink and spare not, let them keep their stomachs till then. I conclude this point with the words of our Saviour,

Ioh. 13. 17. *If ye know these things, happy are ye if ye do them.*

2. They give their neighbour drink, and put their boot upon him, adding heat to heat.

Drunkennesse, as you have heard, is a grievous sin; but a degree of fuller unrighteousnesse to make others drunk amongst all the sins that David did commit, nothing sate so much to him, nor left so foul a staine upon the honour of his name.

as did his carriage toward the Hittite *Uriah*.

David did that which was right in the sight of the Lord, and turned from nothing that he commanded him all the dayes of his life, save only in the matter of Uriah the Hittite. This excuse of *David* in all other things wherein through humane frailty he failed often, doth shew how God passeth over the sins of the elect, as the Apostle saith, *wee see*, which through infirmity they do commit; but this special notice taken of the matter of *Uriah* the Hittite, declareth it to have been *peccatum prima magnitudinis*, a sin of the first magnitude, in a vessel of glory, because so many sins met together in it; to name the most eminent, First, adultery; then the making of *Uriah* drunk; then the murdering of *Uriah*.

Wherein you see that this foul sin doth make weight in the earthen of *David*.

The Holy Ghost to declare how foul and hideous a sin drunkennesse is, hath not spared to leave the dishonour of Gods good servants upon record, offending therein; as of *Noah*, who is much to be excused, because having planted a Vine, and out of the grapes having pressed the first liquor that we read made of grapes, and not knowing the strength thereof, being also old, he was overtaken with it once and no more.

Surely it was the will of God so early to let the danger of wine appeare, even at the first drinking thereof, that all succeeding times might beware.

So the example of *David*, who made *Uriah* drunk, against whom the matter of *Uriah* is upon record, for terrour that men should feare this great sin of making their neighbours drunk; for that is part of the matter of *Uriah the Hittite*.

Will you hear the decision of the canon law in their cases of conscience concerning this sin, *Ille qui procurat ut quis inebrietur, mortaliter peccat, quia consentit in damnum notabile proximi.* Summa Anglica ebrietas.

This is now the crying sin of our Land, Court, City, Country, all defiled with it; and I must confesse a truth which the Sunne seeth, not all innocent of it who should by authority from God reprove it by the word, and punish it by the sword: it is a sin in fashion.

Yet at the great feast which *Assurnus* made to his Princes, it is specially noted, R r 2 And

Hest. 1. 8. *And the drinking was by an order, none might compel : for so the King had appointed to all the officers of his house, that they should do according to every mans pleasure. Lyran his note is, Noluit Rex ut in aula sua aliquis uteretur modo incompósito & irrationali more barbarorum qui nimis importune inducebant homines ad bibendum.*

Reas. 1. 1. It is our duty to stir up one another, and to provoke one another to all Christian duties; of these, to act sobriety in the moderate using of meat and drink, and fasting, in the abstinence from them for a season. St. Paul, *Whether ye eat or drink, do all to the glory of God. Christ, quando jejunatis.*

To omit this duty is a great sin, to commit the contrary evil is most abominable. This the Prophet sheweth. *In that day*

Isa. 22 12 *the Lord God of Hosts call unto weeping and mourning; &c.*

Vers. 13. *And behold joy and gladnesse, slaying oxen, and killing sheep, eating flesh and drinking wine, eating and drinking, Gras murmur: And it was declared in the eares of the Lord of Hosts, Surely this iniquity shall not be purged till ye die.*

How then shall they appeare before God, who instead of calling to fasting, call to drinking, and presse the drinking even to the making of their neighbour drunk?

Reas. 2.

2. If we contrive against our neighbours life to take it from him, we are murderers; if against his wife to defile her, we are adulterers; if against his goods to rob him of them, we are thieves; if against his good name, we are false witnesses: consider then what thou dost when thou attemptest thy neighbour to make him drunk; for thou seekest to perish his understanding, to rob him of the use of reason, which should distinguish him from a brute beast, to expose him a spectacle of shame and filthinesse to all beholders, and to make him a transgressor of the law of God, the Church, and the Common-wealth.

Yet they that are thus overtaken, do commonly excuse themselves, that they have been amongst their friends; but this pot-friendship which hath the power to divide a man from himselfe, will scarce prove a glue strong enough to unite and knit him to another.

The kisses of such friends betray thee, and thou maist say neither, *Thus was I wounded in the house of my friends* It was Davids Prayer, let it be thine;

Let the righteous smite me, for that is a benefit; and let him reprove me: and it shall be a precious oyle that shall not break my head; but Pl. 141. 9

Incline not mine heart to evil, that I should commit wicked works with men that commit iniquity; and let me not eat of their delicates, nor drink neither. It is a good observation of Cardinal Bellarmine here, ubique nocet conversatio malorum, sed nusquam magis, quam in convivio, & compotationibus.

This is no new danger, but a disease of former ages, incessantly transmitted by imitation to our times, and in them grown epidemical.

Saint Ambrose describeth a surfetting and drunken meale, *De Heli-*
mo minoribus poculis voluit volitari pugna, praeluditur; verum hoc & Jenin.
non est sobrietatis spes, sed bibendi disciplina; ubi res calura copari, 6. 13.
poscunt majoribus potulis, certant pocula cum ferculis.

Deinde procedente potu longius contentiones diversa, & magna sortamina quin bibendo praelat.

Nota gravi si quis se excuset.

All you that call God Father, and do desire either the honour of his name, or the coming of his Kingdom, or the fulfilling of his will, make conscience of this great sin, call it no longer good-fellowship for St. Ambrose saith, *ecce ut amicos amittitis inimicos.* Ibid. c. 24.

Facite ad inmunditatem, cogis ad mortem; invitis ad prandium, inferre vinum sepulchrum; vina prandis amara suffundis.

Say to him that tempteth thee to drink drunk, *vade retrorsum Satana,* get thee behind me Satan; the Kingdom of God is not by wine nor drink, God shall finde thee out, thou hast his yoke upon thee, and thou shalt see anon how he will punish thee.

Ad quid ut videant nuditatem. It is the boast of brave drunkards, how long they have sat at it, how many pots and portles they have swallowed, how many they have made drunk; this is thy nakedness.

Literally drunkenness doth make men do things uncomely: some use this lewd practise to make way for their lust, some to take advantages otherwise.

Modesty cannot utter what unclean provocations do arise from drunkenness, what lewd and unchaste actions are done, what profane and filthy words are spoken. *Neque* himself full of wine, doth lie uncovered in his tent, and sheweth his nakedness.

bid. c. 18. St. Ambrose complaineth of women *That full of wine did come immodestly into the street singing and dancing, irritantes illi juvenum libidines.*

Cælum impuro contaminatur aspectu, terra turpi salubris polluitur, aer obscenis cantibus verberatur.

O the miserable state of man in whom sin reigneth, he is not only tempted to do evil, horrible and shameful evil, to drink drunk, but to be his neighbours devil to draw him into evil by making him drunk, and also this *propter malum*, even to discover the nakednesse of his brother.

Some shew themselves in their pots like Lyons furions and quarrelsome: others are dull and heavy, only serving for whetstones to sharpen the wits of the company: others drowsie and sleepey: others talkative, every man in his humour, all in their nakednesse. To do evil that good may come of it, is an heinous sin, for God needs not Satans help. But to do evil our selves to draw others into evil for so evil an end, this doth make sin out of measure sinful.

1. Take nakednesse literally, for the discovering of those parts which modesty doth hide out of sight: so after the transgression the man and woman saw that they were naked, and they were ashamed, being but themselves alone in the garden, and they sowed fig-leaves together to hide their nakednesse from each others sight; so much remained in them; that having left *prima sapientia*, they yet retained *secundas modestia*, and could not for shame behold each others nakednesse.

The Apostle saith, *These members of the body which we think to be lesse honourable, upon these we bestow more abundant honour, and our uncomely parts have more abundant comeliness.* The honour here meant is the decent hiding of their nakednesse, and the best covering of our shame.

Where the Apostle doth declare the care that is in the natural body; the comely parts which need no hiding from sight do cover the uncomely parts from sight.

Therefore they that uncover nakednesse do shew themselves to be no members of the body: so that such drunkards as give strong drink to their neighbour, to this end to discover their nakednesse, declare themselves to be no parts of the body of the Church.

Surely much nakednesse is discovered in many drunken meet-
 ings; and no marvel when men and women, having laid aside
 reason and temperance, religion and the fear of God, if they
 turn beasts, and do those things that are uncomely.

2. Take this nakednesse in a spiritual sense, then St. *Ambrose*
 will tell you, *Lib. de Noe & Arca c. 30. Omnis impius quoniam ip-
 se divina disciplina est, aliorum lapsus pro sui erroris solatio accipit,
 ad consortes invenerit culpa.*

Then is the season for the Cosener to invade the purse of his
 neighbour, for the cunning insidiator to take advantage of words
 find out the infirmities of his brother, that he may keep him
 away thereby. I cannot dive so deep into this mystery of ini-
 quity as to declare all; and again, I fear to go farre in it, least I
 might teach the ignorant sinner more cunning then he had be-
 fore.

This I dare say that it is not love that maintaineth drunken ac-
 quaintance; for true love is a coverer of nakednesse: if literal,
 you may see it in *Sem* and *Japhet*: if spiritual, you may hear it
 from the Apostle, *love covereth a multitude of sins.* And out
 of that love, *David* weeps for them that keep not the law. --
 It becomes them best in my text, who know not God, but
 are abominable, and to every good work reborn, to make
 them drunk to make them sport; but these things must not be so
 much as named amongst those that call God our father, that
 come to Church, that hear the word, that offer themselves to be
 guests at the Lords-board.

But I remember the wise man saith, *Rods be for the backs of
 fools.* What greater folly then to sell our inheritance in heaven
 for strong drink? a worse bargain then *Esau's*, and an harder pen-
 ny-worth. The rods for this are,

2. *Pœna peccati*, the punishment of sin.

1. *Thou art filled with shame for glory.*

2. *It shall be thine own case; for thou also shalt drink, and thy na-
 kednesse discovered.*

3. *The avenger shall do thee right is the Lord; The Cup of
 the Lords right hand shall be turned unto thee.*

4. *Shameful spewing shall be thy glory.*

5. *The violence of Lebanon shall cover thee, and the spoil of beasts.*

I may resolve all these particulars to this total, that God will take the punishment of this sin into his own hand, and shall turn his Cup unto them, and they shall do him right therein. But for our better direction in this passage, let me observe,

1. Who will punish this sinne; God himself.
2. How he will punish.
3. Why he will punish.

1. Who will punish this drunkenesse.

It is the Lord; Is it not he whose glory the Babylonians have given to their idols, yea in the pride of their heart assumed it to themselves? is it not he whose People they persecute and destroy cruelly? whose goods they gather greedily? whose fruits of the earth they abuse to surfeit and drunkenesse? it is for such as these that God saith,

Iſa. 45. 7. I form the light and create darknesse, I make peace and create evil: I the Lord do all these things.

God hath ever declared himself an enemy to this sin; you may see it clearly in the first example of it in *Noah*, upon whom God laid two great punishments, which show how much that sin offended him.

1. That his own son should expose him to shame.
2. That this fault should be kept in eternal Record in the living book of the Holy Word.

You may see it in *Lots* example, wherein God would have it appear.

1. How strong liquor may prevail against a strong brain.
2. How easily a good man, and one that feareth God may be overtaken with it by temptation.
3. How horribly he may offend in it.
4. How temptation may relapse him into it, and in the sins which follow it.
5. God would have us see his just indignation against this sin in the punishment of it;

In both these, the first we read of transgressing in wine, God doth declare his judgments upon this sin of drunkenesse.

1. Because this sin doth much deface the image of our Maker in us, which is chiefly stamped in our spiritual and intellectual part. For let reason once fail, and man loseth to be himself.

, and becometh like to a brute beast.

ause Gods love is violated by drunkenness; do you re-
how sharply God punished old Eli the Priest of the
r not reproving his ungodly sons, to whom he said, *Thou*

Thy sons more than me. The drunkard loveth his strong
ove the Lord; therefore he threatneth them, 1 Sam. 2.
29.

like ye drunkards, and weep, and howle all ye drinkers of
cause if the new wine, for it is cut off from your mouth. Joel 1. 5.

ie it that he biddeth drunkards awake, both because drun-

doth beget drowsiness; & *quia vigilando dormiunt*,

say and do they know not what, and he sheweth them

undly as they sleep; they shall not sleep out his judgment,

feel the storme thereof; it is a contrary course that

leth with them that love and serve him; for he biddeth

my People enter into thy chambers, and shut thy doors a- Isa. 26. 20
; hide thy self as it were for a little moment, until the
ion be overpast.

is a question in the cases of conscience in the Canon Quest.

trum ebrietas excuset à peccato, Whether drunkenness
use from sin; we have many examples of men in their
ome speaking profanely and lewdly to the dishonour of
earing and blaspheming: others depraving and slander-
neighbours: others furiously smiting and hurting, some
their excuse is, alas they were not themselves, and their
ness is the excuse of their fault.

it favourably judged in the Canonists, *Excusat ebrietas*
o sed à tanto, it excuseth not altogether, but in part.

go further, and search whether the drunkenness be a
disease of the Party, and that he useth in his drink to
himself so: and in that case being found culpable, he is
d to be irregular; but if a man be by the temptation of
om he taketh to be his friends overtaken with drink,
nown to be one that useth not to commit that fault,
loth favour such a one. Others resolve it thus,

est irregularis ut ei imputantur ad poenam omnia qua se-

this example that God doth threaten to visit these
Sf Chap.

Chaldeans for the sins committed in their drunkenness, it was wilful. *Vide lege Exod. 21. 18, 29,*

The school distinguisheth well between voluntary and involuntary drunkenness.

They call that voluntary drunkenness, when men drink the wine till it inflame them, knowing the strength of wine and their own weakness, and seek it with delight in it. *Et to gore,*

Involuntary they call that which overtaketh a man, not loving it, who also is sorry for it, and wary to do hereafter: and that they hold excuseth *à tanto*, in part.

Use Me thinks this should be a great argument to discourage drunkenness, and to make men afraid of it; for God is the creator of it; the God that formed thee, and gave thee being; the God that took thee from thy mothers wombe, the God that hath preserved thee from thy youth up until now; The God who breweth and filleth a Cup, and maketh all the thereof drink it off dregs and all.

Pf. 75. 8. This *Isay* calleth *The Cup of the Lords fury*, and he giueth his own children a taste of it, not *ad ruinam*, but *ad dignationem*, not to their ruine but amendment; it is called *Cup of trembling*.

Jer. 25. 15 God himself calleth it *The wine cup of his fury*.

Ez. 22. 32 It is called in *Ezechiel* *Deep and large*.

And as the Apostle saith, speaking of the judgment *2 Cor. 5. 11* *Knowing therefore the terror of the Lord we persuade men*.

If men will not be perswaded, let him that is filthy be filthy still; let him that is a drunkard be a drunkard still: But the Apostle St. Peter saith, if we look well about us,

1 Pet. 4. 3. *The time past of our life may suffice us to have wrought of the Gentiles, when we walked in lasciviousness, lusts, eating and drinking, revellings, banquettings, &c.*

Yet better late then never; for if God have taken the sword into his hand, David will tell you that that hand of God is strong; *strong is thy hand*, saith he, this is *dextra subueniens*.

Psal. 63. 8 *suscipit me dextera tua*: and it is *dextra inueniens*. The

Psal. 21. 8 *shall find out all thine enemies, thy right hand shall find out what hate thee.*

is a fearful thing to fall into that hand.

Heb. 10. 31

by right hand is full of righteousness.

Psal. 48.

that righteousness will give *sum cuique*, to every one his
; it payeth home; he keeps it in his bosome of purpose to
; men, and to give them time of repentance.

at I must tell you that the Saints of God are so impatient of
wrong done to the name of God, that they cry unto him,

how long shall the adversary reproach? shall the enemy blas- Psal. 24.
pheme thy name for ever? why withdrawest thou thy hand? even 10. 11.

thy right hand, pluck it out of thy bosome.

2. How he will punish.

1. He will fill them with shame for glory, which shame is
further exprest, *Shameful spewing shall be on thy glory.*

2. He will punish them with their own sinne; for he saith,
Drink thou also, and let thy fore-skin be uncovered.

1. With shame.

you are not to learn that all sin is folly, and all sinners are
; but no transgressor in any kind doth more make a fool
himself then the drunkard doth; for he proclaimeth his own
e, as he walketh up and down the streets; as he sitteth in
ouse, his words, his gestures, his actions do all shame him, as
son saith,

when he that is a fool walketh by the way, his wisdoms faileth Eccl. 10. 3.
and he saith to every one that he is a fool: & so doth a drunkard
himself by telling every one that he is drunk.

us were a great punishment if custome of sinning, and
rude of sinners in this kind had not hardned the foreheads
; that transgresse in this kind, that they feel not the rod
time.

may say with the Prophet of the drunkards of our days,
spake of the idolaters of his time, *Were they ashamed when* Jer. 6. 15.
they had committed abomination? nay they were not ashamed, nei-
ther could they blush.

it let no man despise the good opinion of his neighbour;
men care not how little conversation they have with drun-
; they seek to avoid them, and all that fear God abhor their
manners.

they glory and boast how much themselves have drunk,

how many they have made drunk; but as the Apostle saith, *Their glory is their shame.*

And though they be not sensible of it in the heat of their wine, and in the custome of their sinne, the end thereof will be bitterneſſe; for the wiſe man telleth them, *At the laſt is blunlike a Serpent, and ſtingeth like an adder.*

Pro. 23 32

When ſhame once begins to ſmart, it goeth to the quick. Remember *Adam* in paradise.

Gen. 3. 10

I heard thy voice in the garden, and I was afraid becauſe I was naked, and I hid my ſelf.

The Lord will come in the cool of the day to us, and we ſhall hear his voyce in the evening of our time, and then our ſhame ſhall come with a ſting, even the ſting of ſervile fear, and caſt up our account.

What fruit then of thoſe things whereof we are aſhamed? then is God even with you.

For he crieth out to you, *How long wilt thou turn my glory into ſhame?* Do not drunkards do ſo, who make their bodies which ſhould be the Temples of the Holy-Ghoſt, the ſtyes of uncleanneſſe?

The Holy Ghoſt you ſee is plain and homely in his phraſe of ſpeech; theſe drinks which they poure into their bodies luxuriouſly, ſhall not make their hearts glad; they ſhall not comfort the ſtomack, they ſhall not nourish the body.

The ſtomach ſhall complain of them as a wrong, and caſt them up as a burthen too heavy for it to bear; nature it ſelf ſhall exonerate it ſelf, and reſiſt, regeſt it in a ſhameful vomit.

And to uſe Gods own phraſe, God ſhall ſpew theſe workers of iniquity out of his mouth, and all the ſervice that they do to him he ſhall caſt up again; for he wil ſay *nauſeat anima mea*, my ſoul loatheth, he is even ſick of them and their ſervice.

And if God once ſet upon us to ſhame us, *who then ſhall liue prappon thee O Jeruſalem? or who ſhall bemoan thee? or who ſhall go aſide to aſk thee how thou doſt?*

Iſa. 45 5

2. He will puniſh them with their own ſin, *Drink thou alſo and let thy fore-skin be uncovered.*

1. This calleth to your remembrance a doctrine formerly delivered out of *Obadiab*,

at God requiteth sinners with the same measure that they measured to others.

This reneweth also the remembrance of another doctrine delivered, that

God punisheth sin by sin; as there *Edom* trusted in the help of that was their fault; and that God laid upon them after punishment.

here, the fault of the Chaldeans was their making men, that they might see their nakednesse, and that is their punishment; *now they shall be drunk, and their nakednesse discovered.*

ere I handled this question how God would be Author of made of punishment, and innocent in the sinne of the of-

solving it thus; that God will withdraw his grace, and forsake them that forsake him, and leave them to the source and streame of their own corruptions, as the Apostle saith;

gave them up to uncleannesse through the lusts of their own bodies, to dishonour their bodies. Rom. 1. 24. Ver. 26.

this cause God gave them up to vile affections.

carry stuffe enough about us to punish us withall; if God make rods of our own corruptions, he will soone be arm-
inist us.

I shall finde in that place of the Apostle, that in man there are things to which for sin they are yielded up by God him-
his justice.

*ἐνδουλὰς ἑστὶν ἡ ἀσθενεία. v. 14.
is ἐνδουλὰς ἀσθενείας.*

the two do differ much; for Concupiscence is but a grudging of a disease, but *ἐνδουλὰς* is every strength of the fit.

Concupiscence is within the heart and affections, but this *ἐνδουλὰς* is active and in operation, and so corrupt the whole man.

leaveth the wicked to both these. *ἐνδουλὰς* is the minority is the strength of sin.

as *Augustine* saith, some sins are not *tormenta peccanti-
incrementa vitiorum*; and men do not feelee any punish-

ment that shall consider it well, will find that Solomon means

a punishment to the young man / when he saith, *Rejoice O young man in thy youth* : So doth the Holy Ghost, saying, *Let him that is filthy be filthy still.*

For if God let go the reins, and leave us to our selves, we are likely to bring our sin to a full stature.

Gal. 6. 1.

It is a good use of this point which St. Paul teacheth, *Thy brethren, if any man be overtaken with a fault, ye which are first shall restore such a man with the spirit of meeknesse, considering thy self lest thou also be tempted.*

God hath a just hand in the moderation of the things of this world, and of mens persons.

Hath not the Sunne shined on those that have made sport to behold men drunk, or otherwise, have made the most of to their shame and disgrace amongst men; who in the just punishment of their uncharitablenesse, have themselves fallen in to the same sin of drunkenesse, and thereby have borne a shame and scandal to their profession : this is Gods justice upon them they did not consider themselves, they knew not the strength of the temptation, they knew not their own weaknesse.

The greatest Professors of Religion are commonly the severest judges of their brethren; for their zeale against sin, and for the glory of God doth fill them with hatred of evill.

Yet let such consider themselves; for if God see that their zeal begin once to burne up their charity, he will leave them to themselves awhile, and they shall see *quo semine nati*, what they are.

For, let all men know that the evill Angels are as much at Gods commandment as the good, for *omnia illi servantur*, all things serve him : and as it is said,

He will give his angels charge over thee; so it is said likewise, *He cast upon them the fiercenesse of his anger, wrath, and indignation and terribleness by sending evil Angels among them.*

As we have the ministry of good Angels sent unto them that shall be heirs of salvation:

So God sendeth evill Angels also, not only to *Saul* and to the false Prophets of *Ahab*, but even to *Adam* in Paradise God sent him, and to St. *Paul* the Angel of Satan.

These evill Angels sometimes come with suggestions to sin, to try our strength, that we may know how weak we are; and how

times they prevaile with Gods children, that they may stand upon their guard, and keep better watch.

But for the ungodly of the earth, they emulunge them in the same sin that they do, cause others to commit, that the same disgrace and shame which they have done to their neighbour, may reflect upon themselves.

Some have been so afraid of making God the author of evill, because it is said *Tradidit eos Deus*, God hath delivered them up, that they have understood the Apostle to speak of that God who is called *deus seculi huius*, the god of this world; as the Manichees saw so much evill done, and knew not how to free God from guiltinesse of it, they therefore made *duo principia*, two beginnings, But that needs not.

It is likely that such a Father as is personated in the parable of the Prodigal, could not but observe in the education of his son, how thrifty he was like to prove; yet such a father giving the portion of his goods which is a child's part, to such a son, and letting him take his journey into a far country, is not accessory to his riotous living.

Augustine saith, that the heart of man is hardened by God, *Non imputando malitiam, sed non largiendo gratiam*, not by instilling any malice, but not giving grace.

He seeth the Chaldeans take delight in making men drunk; *ut nuditatem videant*; he letteth go the hold he hath of them for a time, and leaveth them to themselves; and that which was their port, is now their fault and their shame.

I say therefore againe, consider your selves.

When thou seest a drunkard shaming himself, as these here did, consider whose light shineth in thy understanding, to shew thee how foul a sinne that is; consider that that is not enough, for all drunkards know that drunkennesse is a sin; consider whose grace it is that establissheth thy heart, and keepeth thee from committing the same sin.

Insult not over thy brother, deride him not, discover him not to increase his shame; rejoyce not against him, rather bewaile him with the tears of thy soul, seek by the spirit of meeknesse to restore him, advise him friendly, chide him lovingly.

For if thou who professest a severe life, and to make conscience

of.

of thy wayes, shouldest fall into this sin thy selfe, thou wouldest not only shame thy person, but thy profession also.

And indeed thou carriest about thee *corpus peccati*, a body of sin; thou hast the matter and stuffe of all sins within thee, if grace do not aide and assist thee.

Lastly, let me admonish you; if any of you by occasion are overtaken at any time with this fault, be of *Dauids* mind. *Let the righteous smite me*, suffer a gentle chiding from your friends that love you, and hate that evill in you.

Take it for a favour of God, and think that it is he that speaketh to you in that reprehension.

Hearken not to those that flatter you in your sins.

Alexander in a drunken fit slew *Clitus* his beloved friend and faithful Counsellor.

Instead of reproving his fault, even then when he was fit to be wrought upon, being sensible of it; he had three flatterers, *Anaxarchus*, *Aristander*, *Calisthenes*.

Anaxarchus an Epicurean Philosopher, he told him that it was no matter, he was a King, and he might do what he list.

Aristander a Stoick Philosopher told him that it was not fault, but fate that killed *Clitus*.

Calisthenes a Courtier sought to heale the soare with sweet words.

That is not the way to bring us to amendment of our evils; a gentle discreet reprehension well taken, will pierce the heart, and fill it with comfort. *John* the Baptist, *quis prænunciavit vobis ne fugeritis ab ira ventura?* who hath done you such a favour to prevent such a danger?

3. Why doth God inflict punishment?

God giveth a reason of his severe proceeding against the Babylonians; the violence of *Lebanon*, and the spoyle of beasts which made them afraid, and for the violence of the land, &c.

Shewing that their cruelty to man and beast, had provoked God against them to punish all their sins, their pride, covetousnes and drunkennesse.

You have heard of their cruelty at large before to men, their very Cities were built with blood.

The Apostle saith, *Hath God care of oxen?*

Here

Here you see that God used the beasts of *Lebanon* for a terror to the enemy; and now he declareth himself an avenger also of their quarrel, because of the cruell spoyle that the Chaldeans did make amongst the beasts of Gods people.

God gave man Lordship over the beasts of the field, he made him a lord to rule them, not a tyrant to destroy them.

One saith upon those words of *Solomon*, *a just man regardeth the life of his beast*; that seeing God hath put the beasts of the field in subjection to man, that he must shew himself a lord.

1. *In pascendo*, providing necessary food for them.
2. *In parcendo*, using them favourably.
3. *In patiando*, bearing with them in their kind.
4. *In compatiendo*, relieving them in their griefs.
5. *In compescendo*, restraining them from hurt.
6. *In conservando*, preserving them all we can.

This was the sinne of the Chaldeans, they were destroyers, and ought not only the ruine of the people of the land, but the destruction also of their cattel, that the meanes of living, if any appeared to re-inhabit, might be taken away.

This justice of God in avenging the wrongs done to brute beasts, by calling them to an account for their sinnes that did the wrong, doth teach us

1. That the providence and care of God doth stoop so low to the regard of our cattel,

Christ made good use of it, *Considerate volatilis celi*, consider ye fowls of heaven; God feedeth them, *quanto magis vos*, how much more you?

2. It teacheth us to use our dominion of these creatures moderately, lest the Ass of *Balaam* do reprove his owner.

3. It sheweth how much God doth make of any thing that serves him; the text saith that these beasts did make the Chaldeans afraid, and for this they suffered predation, for the service they did to God and his Church against their enemies, in Christs argument, how much more will he defend us, if we fight his battles against his enemies?

4. We learne here that when God cometh to execute vengeance, he surveigheth the whole catalogue of offences; and as he saith in *David*, *I will reprove thee, and set them in order before thee*.

thee; the wrong to the Cities, to the men, to the beasts, to persons, to places, all comes into an account, and the offenders shall smart for all.

Vers. 18. *What profiteth the graven Image, that the maker thereof hath graven it? the molten Image, and a teacher lies, that the maker of his work trusteth therein, to make dan Idols?*

19. *Woe unto him that saith to the wood, awake; to the dumb sto arise, it shall teach; behold it is laid over with gold and silver and there is no breath at all in the midst of it.*

20. *But the Lord is in his holy temple, let all the earth keep silence before him.*

HERE God denounceth his judgment against their Idolatrie. The words of this text have no obscurity in them. There much then shall serve for the opening of this text, that all the commination of woe and judgment, of which you have heard is the voice of the true God, declaring his just proceeding against the sins formerly mentioned, and to this purpose he doth but lay open the vanity of false gods.

What profit can there come saith he of a graven Image, *the maker thereof hath graven?* he asketh men this question, and appealeth to the light of naturall reason; can that profit a man meaning in the power and goodnesse of a Divine nature, which is the work of a mans hands? be it either a graven image wrought upon by art of the workman, or a molten Image of many metall: can this profit a man?

He calleth the Image thus carved, graven or molten, *a teacher of lies*; for it is a meer illusion that any man should so beseech himselfe, as to believe that such an artificiall composition wrought by the hand of man, should be esteemed a god.

This is amplified, and the wonder encreased, for though often men may be carried away with a superstitious over-weening such an Idol; yet that the maker of it should trust in it, when he was at work, peradventure as the Poet saith, *Idol*

scannum faceret Priapum, maluit esse Deum. It was at his cutesie whether it should be an Idol or some other thing.

Therefore *vers.* 19. God saith, *Woe unto him that saith to the wood awake, and to the dumb stone arise;* that is, woe to him that trusteth to an Idol for defence against evill, or deliverance out of danger; for that is one of the uses that is made of Idols to succour in time of distresse, as the Disciples did awake their Miller in a storme.

You see that when the workman hath put his hand upon it, and shewed his best skill, here God doth call it wood, and a dumb stone still.

He proveth it thus. *It shall teach,* although it be dumb, yet the dumbnesse thereof shall declare it to be an inanimate impotent thing: For howsoever the matter of the Idol, be it wood or stone or metall, be laid over with gold and silver, as superstition is costly enough in adorning their gods, yet *there is no breath at all in the midst of them,* and having no life in them, they have no power to give help to them that serve them.

Vers. 20. *But the Lord is in his holy temple;* for having shewed the vanity of Idols, he cometh now to reveale himselfe to them.

This some understand, that the Lord is in heaven, the temple of his holiness; and though the heaven of heavens cannot containe him, yet he hath said, *Heaven is my throne,* and Christ teacheth us to say, *qui es in cali,* who art in heaven.

So the temple at *Jerusalem*, where he said, *I will dwell,* is the temple of his holiness; and as the Babylonians and other heathen had their Idols and their Temples for them to which they did resort; so he produceth in opposition to them the God of *Israel* in his holy Temple; to whom the Jewes may resort for help against all their enemies.

Let all the earth keep silence before him.

In which words either he discourageth all power that should rise up against him; or he requireth the voluntary submission of the earth to him as to the supreme Sovereigne of all the world: for

Keeping silence is a signe of reverence and submission, as *Job* speaking of his former glory, when God had abased him, saith, *that when he came forth,*

Job 29-9. *The Princes refrained talking, and laid their hand on their mouth.*

De verbis battennus.

The parts of the text are two { 1. False worship.
2. True Religion.

In the first, 1. *Peccatum*, that is, idolatry. 2. *Pana: Va Woe.*

In the first, here is

1. A description of the idolatry of the heathen *Babel*.

2. A derision of the idolaters.

1. Idolatry is a trust in, and an invocation of graven and molten images, dumb idols.

First here is trust, then followeth invocation, and that is the Apostles method in all religious adoration. *How shall they call on him in whom they have not believed?*

This doth open to us the occasion of this last imputation to them of idolatry; for what hath made them so proud, so cruel, so covetous, so voluptuous, as the opinion that they have in the protection of their gods? therefore now at last God overthroweth that also, and doth shew them that in religion they are most of all wrong.

If you desire a general definition of idolatry, which comprehendeth all kinds, I think this is full of comprehension. It is *Religiosus exhibitus Creaturae*, A religious worship given to the creature.

Learn then that no nation of the world did ever deny a divine Power, but acknowledged some God in whom they trusted, and whom in their necessities they called upon; and because this invisible Godhead was out of sight, they devised idols, which they erected for representation of their gods, which they also worshipped with divine honours, and this we call idolatry, or the worshipping of idols. They saw that there was much to do in the Government of the world, and therefore they adored many gods, as thinking it too much to believe any one God able to manage the universal Government of all things.

These gods they represented some formes either cast in metall, or graven in gold, silver, wood and stone: this they call *idola*, *videtur* to see, signifying somewhat that was to be seen, for

they walked by sight and not by faith, and would have somewhat to see before they would worship.

2. The vanity of this worship is derided here, because this idol which they worshipped could profit them nothing; for no man would do service, where nothing is to be gained by it.

He proveth that it cannot profit.

1. Because it hath a Maker; for so there was a time when it was not; and how can he profit a man, that is beholding to man for his making?

2. Because every idol is a teacher of lies; for it teacheth a man to trust in his own work, and is a meer illusion, planting his trust, and directing his worship in and to that which is able to do him no good when he needeth.

3. Because these idols are dumbe, and can give man no answer to his demands or Petitions.

4. Because when man hath bestowed his workmanship upon it, and all his cost in over-laying it with gold and silver, it is yet a dumb statue, it hath no life in it; *there is no breath at all in the midst of it.* So that the doctrine of this place is;

Idolatry is a grievous sin.

The reasons to prove this are great; two chiefly.

Doctr.

1. In respect of God; there is no sin that doth more dishonour God; because this doth as it were un-god him, and setteth up the creature in the place of the Creator, at once breaking the two first Commandments of the first Table of Gods holy Law.

{ 1. Thou shalt have no other gods but me.

{ 2. Thou shalt worship no graven image, &c.

But this reason God omitteth, as having now to do with those who knew not the true God.

2. He urgeth a second reason; this sin is against them that commit it; for they trust in, and call upon that thing which cannot profit them; the two great acts of Religion cast away and lost, that is, trust and invocation.

This is a great Argument in our temporal affairs; for will a man bestow his time, his labour, his love and service, where no profit is like to arise to him?

But.

But this kind of idolatry is so extinguished by the light of the Gospel, and so little cause of fear of it, that I need bellow no time nor pains on it; for there is none of us, who doth not confesse one God in three Persons.

But there is an idolatry amongst those that call themselves Christians, and would have none be the Church of God but themselves, that is the Church of *Rome*, and though they protest against it, and plead not guilty to our accusation, yet the evidence of truth will convince them of it.

Under the name of idol, Cardinal *Bellarmino* doth understand only *falsam similitudinem representantem id quod revera non est*, a false similitude representing that which indeed is not, as the idols. He saith the heathen did represent fained gods, such as never were; but were only the fictions of humane device, they have none such.

Theirs are *imagines: imago ab imitando*, of imitating, and they be Counterfeits, representing in similitude such Persons as have been, and have lived in the world.

So idols they desie, images they embrace. In this very beginning of their defence, both absurd in the strife of words, making distinction where there is no difference, for *ειδωλον* is properly a visible Representation, and so is an image, and therefore both in Greek, Latine and English one and the same thing; but the custome of speech hath impropriated certain words to set fictions, as that an image is the representation of any thing, but an idol is commonly taken with us for the representation of some thing that is worshipped.

Therefore the best part of the Papists defence of their Religion against our imputation of idolatry, is this.

1. That for the images that they do retain, either in the Church oratories, or in their private use, they know them in their matter to be no other then the creatures of God, of wood, stone, mettall, or some other mixt matter; they know them to be in their formes the art of the workman; they do know and confesse them to be dead, inanimate, senselesse things in themselves, and they protest against any adoration of them as much (they say) as we do. Here Cardinal *Bellarmino* speaks for the rest, and he will charge the Protestant Church with slander in this point

say there is no such matter, they do not worship any

3. e complaineth, that by this slander, some of the Protestants
so distasted the Religion of *Rome* to many that knows it
that though they do hear of worthy men amongst them,
for gravity of manners, holiness of life, and all exem-
vertues deserve reverence and respect, yet our opinion of
idolatry distasteth them so to us, that we will not heare
n speak.

They answer, that their images are of two sorts which they
n divine worship.

ther they be of God, or of the creature.

the images which represent God, they only do worship
in the Image, not the Image it self with Holy-worship.

the images of the Creatures, as of the mother
he Lord, Angels and Saints, they do but honour
in his Saints; and in their invocation they use them but as
is of quickning their memories, and turning up their de-
ns by that which the eye beholdeth: and God loseth no ho-
by it to have so many means used to him.

is is that which they give out for themselves, we charge
that they adore creatures, and give divine Worship to
ges, as the heathen did.

or it is plain that they worship the wood of the Crosse, in
they speak that to the Crucifix, which can only be applyed
e Crosse it self and not to Christ, *Salve crux spes unica*.
adde, thou only wert worthy to bear the ranfome of
world O faithful Crosse. Which agreeth with their do-
e,

hat all the honour due to the Samaritan is given to the image
of.

nd where they excuse their idolatry, that they do not wor-
the image, but God represented in the image: if that be
dolatry, neither were the Athenians Idolaters, who wor-
ped in their images the same God whom *Paul* pre- *Ad. 17. 23:*

either were the Israelites idolaters, who worshipped the
God in the Calf which *Aaron* made; for they could not
be

be so ignorant as to ascribe their deliverance from *Egypt* to such a thing as *Aaron* could make.

This doctrine and practice of idolatry in the worship of images came in by little and little into the Church of *Rome*; for it is clear that there was a time wherein there were no images at all known in the Church.

There were some desirous then to bring them in, but the council of *Eliberia* decreed that no picture or image should be brought into the Church lest it should be adored.

Can. 36. And *Epiphanius* finding an image painted on a cloth, hanging in a Church, rent it down, and said it was against the Authority of Scriptures that any image should be in the Church.

Con. Cels. 17. Saint *Origen* saith of his time, *nos imagines non adoramus*, we do not worship images. Eight hundred years after Christ the second Nicene Council set up images; but

The Council of *Franckford*, which was a general Council, and where the Popes Legates were present, repealed it, and affirmed,

The Catholick Church doth affirme, that mortal man ought to worship God, not by images and Angels, but by Christ our Lord.

And whatsoever the practice of the Church of *Rome* now is in the use of them, they shall never be able to reconcile the judgments of their best learned concerning them. For

Some condemn all divine adoration given to them, some condemn external bowing before them, some confesse that the ancient fathers condemned them, some think their use dangerous.

And they which have gone farthest in defending them, have done it by so nice distinctions, that the common People cannot understand how to beware of idolatry, themselves not understanding themselves therein.

Even in the administration of the Sacrament of the Lords Supper, they are idolaters in worshipping the host; which I prove from Cardinal *Bellarmines* own penne *De justis. lib. 3. cap. 8.*

Neque potest certus esse certitudine fidei, se percipere verum Sacramentum, cum Sacramentum sine intentione ministri non confici-

atque intentionem alterius nemo videre potest.

And thus much *Garnet* the Provincial did ingenuously confesse upon his private conference with some of our Bishops.

Wherefore how they can excuse their idolatry in the worship of the elevated host, I cannot see, seeing they worship they know not what.

Any man may easily conceive that they do carry a corrupt mind that way, because in all their Catechismes set forth for the institution of young beginners, they do leave out the second Commandment quite, and to make up the number they divide the tenth Commandment into two.

Now having convinced them of idolatry which is the sin against God, and toucheth him in his Majesty and Glory, we see how dangerous a thing it is to have conversation with such, least we receive of the plagues due to them.

Though the Church of *Pergamus* did hold fast the name of Christ, and denied not his faith, yet had the Lord something against her; Because she had there them that held the doctrine of *Balaam*, who taught *Balak* to cast a stumbling block before the children of *Israel*, to eat things sacrificed unto idols, and to commit fornication. Rev. 2. 14.

The same quarrel had our Lord to the Church at *Thyatira*, in which, though he approved her works, and charity, and service, and faith, and patience, yet he saith,

Notwithstanding I have a few things against thee, because thou sufferest that woman Iezebel, who calleth her self a Prophetesse, to teach and to seduce my servants, to commit fornication, and to eat things sacrificed to idols. Rev. 2. 20.

We have no law to favour idolatry, or idolatrous meetings or masses; we have severe laws against them, yet it is in sight that Mass is frequented by multitudes of all sorts, in the sight of *Israel*, in the sight of the sun, whence this boldness grows we cannot charge but from a negligent execution of our godly and just laws.

Have we forgotten 88? have we forgotten the fifth of *November* 1605? do we not believe experience?

Were not the *Canaanites* whom *Israel* suffered to live amongst

Jude 2.3. mongst them against the Commandment of God, thorn
their sides, and pricks in their eyes, and were not their god
snare to Israel?

Is not Popery a dangerous religion to the Sovereign Author-
ty of the King, setting the Pope above him to over-rule him
and to deprive him of his Crown, if he be not for
turn?

Is not Popery a profest enemy to the Religion that we
fesse? light and darknesse, God and Belial may as soon be
conciled; and therefore an enemy to our Clergy, who are all
med with the Word of God against it.

Or is it good and wholesome doctrine which the Anabapt
this last year tendred to the King, Prince, Nobility, Judges
Commons of Parliament? that

9. *Freedome of Religion is not hurtful to any Common-wealth;*
that

10. *Freedome of Religion depriveth not Kings of any Power
even them of God.*

The times are foule; God is much dishonoured; where the
is, and of whom the Church and Religion hath cause to
plain, is not so much our duty to enquire, as to pray to God
amend all. He tell you where you shall have him.

2. The punishment of this sinne is exprest in one word, *Ver*
and it containeth the whole Cup of Gods indignation.

1. In this life, they trust in that which cannot help them.

2. They invoke that which cannot hear them.

They trust in lying vanities, and they forsake their own
ey: they are taught by teachers of lies, and therefore the
that is in them is darknesse.

Baals servants cried from morning to evening upon
their god to hear them, and it would not do; here is a
ble woe, 1. Losse of labour, 2. Want of help. In the first, t
bewray their folly; the god of this world hath made fool
them, for turning the glory of the invisible God into the
of creatures.

But in the second they find the misery; for we cannot sit
without help, and they trust to idols where there is
help.

But that is not all the woe: the Apostle telleth us, that no idolaters shall enter into the Kingdome of heaven; this is *terror domini*, the terrour of the Lord; for how shall they hope to have glory with God who deny glory to God? will God give them glory, that seek to take away glory from him, or let them into heaven that would thrust him out? Gal. 5.20

Observe it in that law concerning graven images, God hath more exprest himself then in any of the rest, to be a God of vengeance; for there is *ratio legis*. God is jealous.

And there is *Comminatio judicii visitabit*; and it goeth in descent to the third and fourth Generation of them that hate him. Observe he calleth them such as hate him.

There is a promise, *He will shew mercy to thousands of them that love him*.

And I conceive this added to this Commandment rather then any of the rest, because Gods *Israel* did most often offend in this kind, by worshipping God in creatures, and by performing external adoration to them, which is in this law chiefly forbidden.

The fear of this woe hath not wrought enough upon the Romanists who are guilty of grosse idolatry; so on the other side it hath wrought too much upon some zealous Professors, who fearing superstition and idolatry, dare scarce shew any external reverence to God himself, either when they come into Gods house, or when they come to Gods Table.

Yet the Angel that would not be worshipped, said, *Worship thou God*, and that is all the Church exacteth, not an inward Worship only, but an outward also commanded in the second Commandment.

Vers. 20. *But the Lord is in his holy Temple, let all the earth keep silence before him*,

The Temple of Gods holiness is understood here as you have heard, two ways.

- { 1. For the Temple at *Jerusalem*.
- { 2. For heaven.

In both let all tremble before him. This is the second part of the Antichrist, *True Religion*, containing two parts.

1. Where God is.
2. What duty is owing to him.

Which

2. He is in his Temple at *Jerusalem*, and in all other Temples dedicate to his service.

For the Temple at *Jerusalem*, he appointed the making of it, and chose the man to whose care he committed the trust of the work; *David* might not do it, but *Solomon* was the man. When it was finished, and *Solomon* had assembled the People to the consecration of it, and prayed there, God answered the Prayer of *Solomon* with a visible expreasure of his Presence: for a cloud filled the house; it was filled with the Glory of God.

But some of our Sectaries say, there is no need of Churches for Gods publick service; there is neither precept nor example in Scripture for it, but the words of Christ to the woman of *Samaritan* leave it at large.

John 4:23 - *The hour cometh and now is, when the true worshippers shall worship the Father in spirit and truth.*

Saint *Augustine* calleth this heretic in the Massilians, that they denied the use of Temples, because Christ foretold that the use of the Temple at *Jerusalem* should cease, which was a shadow of things to come.

In the Old Testament beside the Cathedral, and Mother Church, the People had their Synagogues for their meetings to Gods service, which continued even to and in Christs time. Christ himself designed a place for that meeting, wherein he celebrated the last Passover, and instituted the Sacrament of his Supper.

The Disciples had a place of meeting wherein Christ twice found them the first day of the week.

The persecutions of those times gave no sodain liberty to settle a Church, and to erect Temples, nor that I can read, for the first 200 years after Christ were any Temples built.

Yet before the persecutions ceased, they had erected Oratories for their meeting to Prayer and hearing of the Word; for

the tenth Persecution under *Dioclesian*. *An. Reg. 19. Mense Eufeb. 8. 2 Martii*, he made an Edict for the pulling down of the Temples of the Christians.

But under *Constantine*, when Christian religion had the favour of Authority regal, then *Concurrerant populi ad populos uasos ad os*.

Ecclesie qua antea impiis tyrannorum machinis destructa fuerant, rediuiua, &c. Then the People came together. Euf. 10. 2.

And ever since the Church hath continued this practise of maintaining Oratories for the meeting of the Congregations for the praise and service of God.

There is warrant enough from the example of the Church, and the Authority thereof to maintain this holy practise.

Those places be the Temples of Gods holiness, the houses of God separate from all common use to the holy service of God.

And God who by his Omnipotency filleth all places, is in our Churches by a more special presence; for if the Glory of God filled the Temple in the time of the Law, why may we not believe that in the light of the Gospel, he reveileth his Presence more, because the place wherein we serve God is Gods house, and all Civil and common use of it is resigned, to consecrate it to Gods service.

If God be present where two or three are assembled, surely where there is a meeting of a full Congregation he is present with a special presence.

And therefore it hath ever been esteemed a pious charity in those that have been founders, enlargers, restorers, or adorners of Churches, as Saint *Origen* saith, *quam gloriosum est si dicatur in Tabernaculo domini. Illius fuit hoc aurum, hoc argentum, &c.*

Rursus quam indecorum ut dominus veniens nihil muneris tui inueniat in eo, nihil a te cognoscat oblatum.

Ego optarem si fieri posset, esse aliquid meum in auro quo arca contegitur: Nollem esse infœcundus &c.

These houses of God are the temples of his holiness where the name of God is declared to the Church, wherein God by his

Spirit

In ex. 25.
Hom. 13.

Spirit speaketh to the Churches in the outward ministry of the word; where the holy ones of God do speak to God by the same Spirit in prayers, in hymnes, and spiritual songs, where the sacrifices of righteousness are offered.

And herein is that gracious Prophecy of *Isay* fulfilled which our Saviour alleadgeth in the Gospel,

Isa. 56. 7. For mine house shall be called a house of prayer for all people.

Observe: here is not only *oratio*, prayer, which is *cultus divinus*, divine worship, but here is *Domus mea*, my house, a place designed for the worship of God, and that for all people.

This cannot be made good in the temple of *Jerusalem*; nor in any one Church, but must determine both the extent and dilation of Gods worship, and the designation of fit houses for the same.

Another like Prophecy we have before in *Isay*.

Isa. 2. 2. It shall come to passe in the last dayes that the mountains of the Lords house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

And many people shall go and say, come ye and let us go up to the top of the mountain of the Lord, to the house of the God of Jacob: and he will teach us his ways, and we will walk in his paths; for out of *Sion* shall go forth the Law, and the Word of the Lord from *Jerusalem*.

The common exposition is that after the returne of the people of *Israel* from the 70 years captivity in *Babylon*, then Religion and Gods Worship shall be settled at *Jerusalem*.

But observe how this exposition shriveth up the promise of grace; for this is not all. He saith this shall be in the last time: and he addeth that all nations shall flow to it, and he saith, not that one mountain, but *The mountains of the Lord shall be established*; which must needs be understood of the Churches of the Christians to which the faithful should resort.

For further proof hereof read *Micha* 4. where you shall find *Verf. 1. 2.* this Prophecy *totidem verbis*, in so many words, and a commentary upon it, *Micah* 5. wherein he prophecyeth the birth of Christ in *Bethlehem*,

In both these Prophecies we observe, that the promise of God hath not only assured the spreading of true Religion, but the assemblies of believers to certain places for instruction, that they may bee taught *via Domini*, the ways of the Lord.

Never was there Religion in the world, without some places of publick-Worship, for meeting of people together: Even in *Adams* time, there was a place where *Adam* and his children met to offer sacrifice, and *Cains* flying from the presence of the Lord, was his wilfull excommunication from that place.

And in truth they that would have no Churches, may aswell cry down Religion, and the publique ministry of the Word, and pluck down the hedge which God hath planted about his Vine, and lay all common.

Understand us rightly; we do not affix holinesse to the place, nor think any speciall sanctity inherent in it; but seeing God is by a singular right become master of the house, that is separate to his use, as the Apostle saith, *judge I pray you, is it comely, that we put not difference between Gods House and our owne houses.*

It is observed that Christ when he purged the temple, purged only that part of the temple which was set apart to prayer, and hearing of the Word, because that use of the Church was to continue in the time of the Gospel: and after he had cast out the oxen and the doves, which were provisions for sacrifice, then he citeth that place and reneweth the sanction,

My house shall be called an house of prayer to all nations, which is a sanctification of all Churches to the Worship of God. That this was so understood,

Know that before they had any Churches built for the publick exercise of Religion, they had some places of meeting which they called *Aedes sacras*, holy houses; of which the Apostle putting difference, sayth, *have ye not houses to eat and drink in?* *de-* COR. I, 11.
spise ye the Church of God? 22.

Here be our own houses for common and natural, moral and civil use; here is the Church of God, the place of assembling of the Congregations to the Worship and service of God.

No

No sooner is a place consecrate to this use, but it is a Temple of Gods

Gen. 28. So when *Jacob* had set up a stone for a pillar, in the place
19. 22. where he dreamed and had the vision of the ladder, he called the name of it *Bethel*, בֵּית אֱלֹהִים, Gods house. And after

Gen. 35. 7 At his returne he came to that place, and having first put down all the strang gods, he built an altar to the Lord, and called it אֱלֹהֵינוּ, the god of Gods house.

It is *palestra* in which we do meet with God to wrestle with him in our fervent prayers and supplications; He by his word wrastleth with us to overcome both our ignorance and impiety.

Gen. 32. And therefore as *Jacob*, so may we call our Church פְּנֵי אֱלֹהִים, the
31. face of God: for there God did look upon him.

And in the times of the Gospel these houses of prayer have had several titles;

Aedes sacra, in respect of their succession to them, and *Templa*, in respect of their succession to that at *Jerusalem*. *Tectum amplum*, some derive it, and *uerax*. 1. *Propter dedicationem*. 2. *Propter usum*. 3. *Propter jus perpetuum*. 4. *Propter sabbatum*. For there is *Dominica in Dominico*, thence came the word *Kirke*; Yet, in use in *Scotland*.

And *Ecclesia*, in respect of the meetings there.

When *David* could not come to the sanctuary of God, he worshipped toward it.

Psal. 7. Hear the voyce of my supplications, when I cry unto thee, when I
Psa. 28. 2. lift up my hands towards thy holy temple.

Dan. 6. 10. Daniel being farre from the temple, opened his window toward *Jerusalem*, and prayed three times a day.

The Temple is a type of Heaven, where the Saints of God do meet to praise God, which is the worship that is done to God in heaven;

Rev. 21. 3. And I heard a great voyce out of heaven, saying; Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

This Mr. *Brightman* understandeth of the Church of the Gentiles, where God is seen.

Sodoth *James Brocard* an *Italian* understand it of the Church delivered from Poperie, and Mahometry, and all these.

But Master *Bullinger* better advised, saith, that as in the former part of this Revelation hell is described; so in this chapter heaven is set forth;

And that as you see in the similitude of a tabernacle; so doth *unius* and *Napier* well interpret this place.

I conclude then that all the Churches wherein the Christians meet to call upon God, are the temples of Gods presence, wherein God is invisibly resident both to give his Spirit where he thinketh good, and to direct our service of him, and to receive our prayers and sacrifices of thanksgiving: and to communicate his servants the ordinances of his grace, the means of their salvation.

2. As God is in these temples made with hands, and declareth his presence in his house, in his Word and Sacraments, and in the solemn meetings of his children; so is he in heaven which is the highest temple, whereof these are but types and figures.

We beleeve in him as maker of heaven, and we pray to him our Father which art in heaven; this place he himself calleth his habitation.

I dwell in the high and holy place. 1. In heaven.

Yet as *Solomon* saith, *The heaven of heavens is not able to contain him.* So he is there as in the most excellent part of his creation, but not comprehended there; for there he is most truly worshipped; thence cometh our *Sicut in Coelo*.

Isa. 57. 15
1 Reg. 8. 27.

The heathen gods are no where in heaven they are not, that the temple of the true God; in earth they are not; for they are no gods that have residence in earth, and have no power at all in heaven,

As the Apostle saith, *We know that an Idol is nothing in the world.* 1 Cor. 8. 4

Here by the name of Idol is not meant, the material image representing their god: for that is a bodily substance to be seen and felt, and it is in the world: but he speaketh it de nu-

mine, the divinity is a *non ens*.

For he addeth that there is no God but one; and whereas many be called gods in heaven and in earth, as there be many gods and many Lords; yet he saith there is but one God, the rest are *nomina*, not *numina*.

For there were that worshipped the, Sun the Moon and the starres; these as creatures and second causes do us good, but they serve our God.

When our God is in his Temple, all those help to make up the quire of them that praise him; *For the heavens declare the glory of God, and the firmaments and the outgoings of the morning praise him.*

Therefore do we lift up our eyes to heaven when we pray, we say that every good and perfect gift comes from above, from the Father of lights.

Yet is not God so far off, but that as heaven is his throne, earth is his foot-stoole.

Psal. 33. 13 The Lord looketh from heaven, he beholdeth the sonnes of men. He is not so far off but if we pray to him, *Prope est invocantibus ipsum*, he is neer to them that call upon him.

And in this respect all the earth is a common oratory, so is the sea, for our prayers.

But as the perpetuall duty of a Religious service of God, which doth require holinesse and righteousnesse all the days of our lives, doth not take away the particular duty of the Sabbath: neither doth the great habitation of God in heaven abate any thing of his special presence, both in the temples dedicated to his service, and in every particular person which doth belong to the election of grace.

For so God saith, *I dwell with him that is humble and contrite in heart*: and he saith so presently after he had said, *I will dwell in the high and holy place*: in so much as St. Augustine upon those words of David, *exaudivit de templo sancto suo vocem meam*, saith

Exaudivit de cordo meo in quo habitat Dominus vocem meam. For know you not that you are the temples of the holy Ghost, and that God dwelleth in you, &c.

God is in heaven, *Per specialem gloriam*.

He is in our Churches, *per specialem cultum.*

He is in our hearts, *per specialem indulgentiam.*

He is in his Word, *per specialem illuminationem.*

He is in the Sacraments, *per specialem significationem.*

In a word wheresoever is *cultus dei*, there is *vultus dei*.

The use of this point is taught in the Text, it is the second part of my Text.

2. The duty: *Let all the earth keep silence before him.* This as you heard, is a postulation of reverence; he doth not put us to silence that we shall say nothing, for he hath commanded us to call upon him, and invocation is a note of his children; He saith *see shall call upon me, and I will hear him.* The wise man doth help us to expound this Text: *Be not rash with thy mouth, and let not thine heart be hasty to utter any word before God: for God is in heaven, and thou upon earth, therefore let thy words be few.* Eccles. 5. Reg. lib. ver. 2.

So that temerity and rashness is here forbidden, and reverence and holiness required. Gen. 5. 16

1. Let us consider God in our Churches, the temples of his holiness, there we are taught.

1. Take heed that thou have not an unreverent opinion of the house of God. St. Paul saith, *despise ye the Church, that is, the place set apart for the worship of God?* and that he meaneth so, the place and not the company.

So Theophil. *loco ipsi infertis injuriam*, you do wrong to the place, *Tyrannus, est contemptus ecclesia qua consecrata est divinis usibus*, the very words of that Text do shew it: For our own houses, and Gods house, our houses for our common meals, and Gods house for the Supper of the Lord, are compared together.

2. There must be in us a love of those houses of God; God said of his holy City where his Temple was built, *here will I dwell, for I have a delight therein.* Use. 2.

It is Davids protestation for Jerusalem, *For the house of Gods sake I will seek to do thee good.*

The heart never more desired the water-brooks, then he did to go to the Tabernacle where God was; *my soul longeth and fainteth for them. I was glad when they said to me, come, we will go up to the house of the Lord.* Xx 2 Let

3. Let us prepare our selves before we come to Gods house; for he is present there; come not hand over head as thou wouldest go into thine own house; consider if thou wert to go before thy Sovereign King, how thou wouldest compose thy self that nothing in thy apparel, in thy gesture, in thy countenance, in thy words might give him offence. Wilt thou do lesse when thou art to appear before the Lord of Hosts, who is the King of glory? *Micah* saith,

Mich. 6. 6. Wherewithall shall I come before the Lord, and bow my self before the most high God? shall I come before him with burnt offerings?

The old law was, *None shall appear before me empty.*
1 Sam. 16. 20. When *Iesse* heard that *David* his sonne was sent for to King *Saul*, *Iesse* took an ass laden with bread, and a bottle of wine and a kid, and sent them by *David* to *Saul*.

So *Jacob* sent a present to *Pharaoh* when his sons went the second time for corne. *Solomon* saith, and it is no news in our times,

A reward in the bosome pacifieth strong wrath; we know what cause we have given our God to be angry with us, let us think of it when we are to come and stand in his sight at Church.

Manus in sinu tuo, manus in sinu dei
 He is not ashamed to ask it, *fili praebe cor.*

4. Take heed to thy foot when thou entrest into the house of God, for the place where thou art entring is holy ground, put off thy shooes, that is, all earthly and carnal affections, and say with *Jacob*, *quam terribilis est hic locus!* this is no other but the house of God, *porta caeli.*
Gen. 28. 16, 17.

5. When thou art entred into Gods house, remember thou art come before the face of God and his holy Angels, into the place where Gods honour specially dwelleth.

1. It is not enough thy heart be reverent, let thy outward man expresse it also, do not think that because the Papists do superstitiously adore the Crucifix, and the Altar, and idols therein, therefore it is superstition to do worship to God; every man that comes into anothers house, doth in good manners salute the Master of the house when he enters the same; may not a visible worship be due to the invisible God? O come, let us worship, and fall down

rise, and kneel before the Lord our Maker.

It is a godly custome if done in zeal of Gods glory, with devotion, and not in a customary formality, to sanctifie our entrance to Gods house with Prayers, to fall low upon our knees before God, to invoke him for his blessing upon our selves, upon our Minister, upon the whole Congregation.

1. Learn of the Apostle, *Let all things be done decently and in order*; compose thy outward man to all due reverence, and conformity with the holy Congregation, and thine inward man to all zealous devotion; remember the meetings of the Saints in primitive times of the Church, *quibuscumque*. Do not give God knee, and thy tongue, thine eye, thine eare and thy hand, thy sole outward addresse, and keep thy heart from him, and let thoughts go and wander from the service thou art about.

Confesse your sins together, pray together, give thanks together; confesse your faith the common faith together, hear the word together both read distinctly, and preached profitably.

Remember that God speaketh in the Ministry of his Word, I say with *David*, *I will heare what the Lord God will*

Gather Manna whilst you may for you and your houses.

Take heed that Satan coole not your zeale of Gods glory, by gesting irreverent opinions of the Prayers, and forme of service of the Minister, of the Ceremonies of the Church, or unchangeable opinions of the Congregation.

For all these be whips of Satans twisting to whip thee out of Gods Temple, and to make the ordinances of God inefficacious.

Bring with thee an humble and contrite heart, and say with thy self, as *St. Paul* did, *I am the worst of sinners, I am the worst person in all this Congregation, for I know mine own wickednesse, my sinne is ever against me.*

Bring faith with thee that will shew thee the glorious and precious face of God; by that eye thou shalt see the sonne of God king intercession for thee, and thou shalt feelee the Spirit of God helping their infirmities: mingle faith with thy hearing, and word shall profit thee.

Hide

Hide the word in thy heart; be not like a leaking vessel, pour it out as fast as it is poured in.

Take heed of the cares of this life and voluptuous living, lest they choak the good seed of the Word, when it cometh up.

In thy whole carriage at Church, consider that the service is publick; *hoc age*, do all thou dost at Church according to the occasion, separate not thy self from the body of which thou art a part, by reading praying, or any other meditation, which may divide thee from the Congregation.

Tarry it out to the end, and depart not without Gods blessing pronounced by his Minister, to whom he hath given power from above to blesse in his name.

2. God is in his holy Temple, *Let all the earth be silent before him.*

This serveth for the direction of our whole life; for

1. This dwelling of God declareth his Omnipotency. The Lord is in heaven, he doth whatsoever he will. *The earth is but as the drop of a bucket*, compared to the unbounded, unsounded ocean of his fulnes of power and strength.

2. This dwelling declareth the graciousnesse of God; for every good and perfect gift cometh from above; and unlesse the heavens heare the earth, the earth perisheth utterly.

3. This dwelling declareth the Omniscience of God; there God standeth in the Congregation of God as upon a watch-tower, and from the heaven the Lord beholdeth the earth: the eye of the Lord is over all the world.

4. This declareth the eternity of God; so he saith, *The high and lofty that inhabiteth eternity, which makes his purpose established with stedfast decree, without variableness or shadow of change, a God that repenteth not, his gifts and calling are without repentance.*

5. This declareth the wisdom of God; for the Master of that house is the wisest; as the Prophet saith of him, *He that ruleth that house well where the Angels dwell that excel in strength, The Lord of Hosts is his name, and they are his ministring spirits; how can it be but his wisdom is incomprehensible, and his ways past finding out?*

6. This

6. This declareth his justice; for there is the throne of judgment; heaven is his Throne, and all the holy ones give him glory,

Even so Lord God Almighty, true and righteous are thy judgments. Rev. 16.7.

To conclude.

1. Tremble O earth at the presence of God who hath such power, tempt not, provoke not this power against thee, he can in snares; but if he be thy father, fear not; there are more with thee than against thee.

2. Love the Lord, who is so rich in goodnesse and mercy, who dwelleth in the storehouse of blessings, and who giveth liberally with an open hand, and filleth, &c.

3. Be jealous of thy words, works and thoughts before the eye of jealousy, which seeth all things.

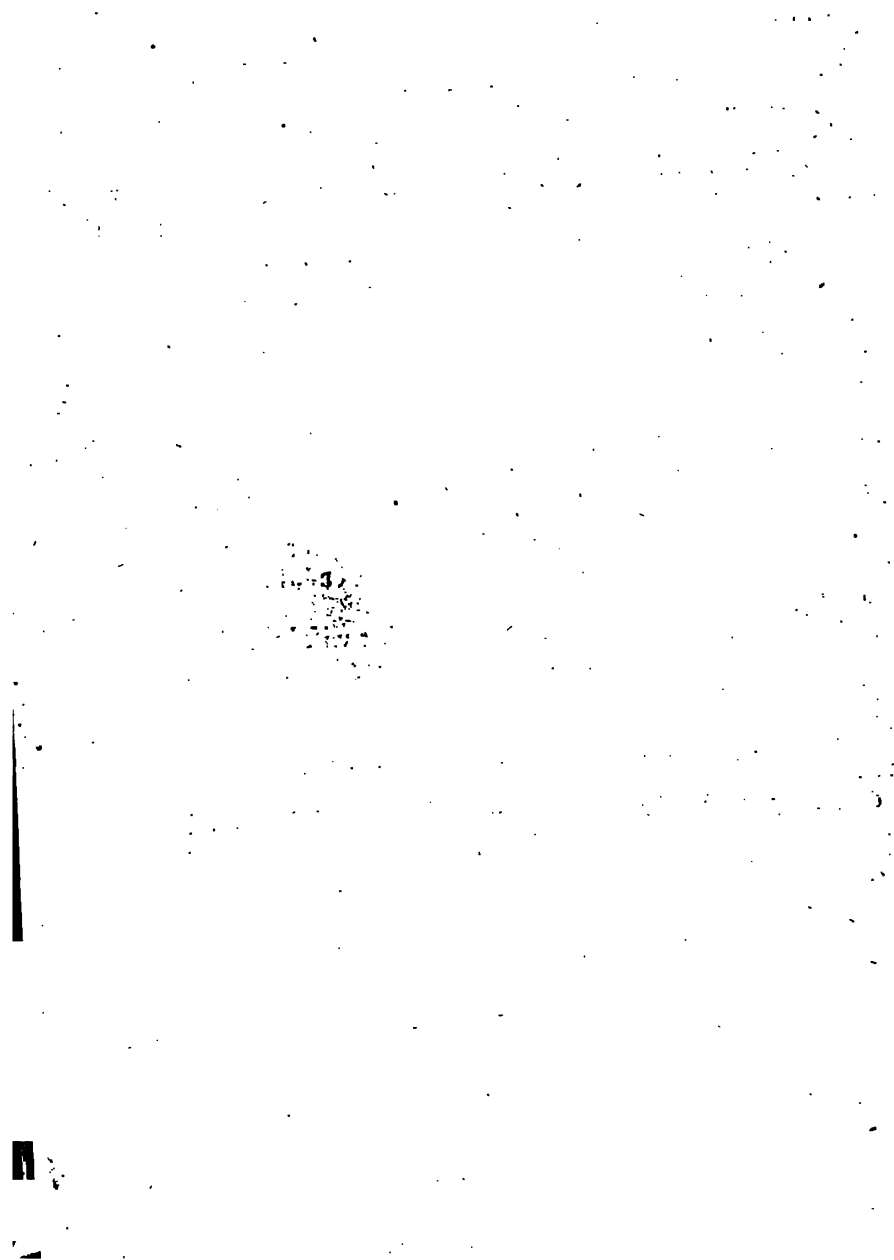
4. Be strong, and God shall establish thy heart; for he is unchangeable, whom he once loveth, he loveth to the end, that is *fine*.

5. Let his wisdom guide thee, and seek that wisdom which cometh from above, ask it of him; for he giveth it liberally, and never braideth thee.

He upbraideth many with his gifts, never did he any with the gift of his wisdom, for that cannot be abused, his grace stay.

6. Remember that for all that thou hast done in this life, God will bring thee to judgment, every man shall give an account unto God of himself; *Felix* trembled to hear this.

Let all the earth keep silence before this God.





A
COMMENTARY,
OR
EXPOSITION
UPON
HABAKKUK.

HABAK. 3. 1.

A Prayer of Habakkuk the Prophet upon Sigionoth.



These wordes are the title of this Chapter, shewing the contents thereof.

It is called a prayer, and it is a Psalm or Hymne, such as *David's* Psalms; the Heathen Poets call them Odes, or Songs.

It is called the prayer or song of *Habakkuk*, both as composed by him, and used by himself; and addressed to the use of the people of God in their captivity in *Babylon*.

It is a song upon *Sigionoth*.

The *Hebrews* affirm this song to be one of the hardest places to interpret in all the old Testament, because it is full of dark Parables, such as could not be well understood till he came, who hath the key of *David*, who openeth and no man shutteth.

A a a

Our

Our former Translation readeth a Prayer of *Habakkuk* the Prophet for the ignorances, and it is expounded diversly.

Some understanding it a prayer to God for the pardon of all those sins which the people of God have committed ignorantly.

Others conceive thus, that seeing the Prophet in the behalf of the Church in the first Chapter had taxed God, of too much remifness toward his people, in bearing with their sins, and forbearing to punish them: and then again, fore-seeing how God in time would awake and punish them by the furious *Chaldeans*, hee doth as much tax the severity of God towards his Church.

Now, that God in the second Chapter hath declared his justice in punishing his people, and reveiled the decree of his vengeance against his and their enemies; now the Prophet maketh this recantation and prayer for the ignorances, because they not knowing the secret purposes of God, have been so forward to judg his ways.

But we must admit this confirmation, and the learned translators of the Kings Bible, finding this to have been an error in the former translations, have followed the Originall more faithfully, and call it, *The Prayer of Habakkuk the Prophet upon Sigionoth*. Some say, this *Sigionoth* was some speciall instrument of Musick, upon which this song was sung in the Church of God, and the last verse of this Chapter saith.

To the chief singer on my stringed instruments. For as *Talman* saith in this Psal. the Prophet, *Canendo orat, orando canit.* By singing prayed, and by praying sung.

So the 70 read *ᾠδὴν ᾠκὴν τῇ προφῆτῃ μετ' ᾠδῆς.*

But *Tremelius* and *Junius* read, *Oratio Habac. Prophetæ secundum odas mixtas.*

That is not accommodated to any set kind of verse, but mixt of sundry kinds.

And so they do not understand the word *Sigionoth* to be the name of the instrument, upon which it was sung; but the name of the verse into which their prayer is digested.

As

As the *Greeks* and *Latines* had their severall kinds of verses. *Heraick*, *Iambick*, *Asclepediacke*, *Phaluciacke*, and such like. I cannot better expresse this to the understanding of the ablest judgment, then by referring you to the varieties of it in our English Psalmes, that we sing in the Church, for they were all composed in one kind of verse, they might all lunge to one tune.

Some have their settunes and admit no other, because they of a severall kind of verse. So I take it that this *Sigionoth* is the name of that kind of verse, in which this Psalm was written.

Thus much of the words of the title.

The things which we may make profit of in this title are these.

1. That the Prophet composeth a prayer for his own use, and for the use of the people in captivity.
2. That he putteth this prayer into a song or psalm.

Concerning the first.

The contemplation of the Justice of God in punishing the sin of his Church; of the vengeance of God revenging the arrears of his Church, and of the mercy of God in healing the wounds of his Church, and restoring it again to health; these give the Faithfull occasion to resort to God by prayer.

The reason is, because these things well considered that God is just and mercifull, do breed in us Fear and Faith, which being well mingled in us, cannot chuse but break forth into prayer.

Fear discerning the danger of his power wisely, and Faith holding hold on the hand of his mercy strongly.

For howsoever Fear be an effect of weaknesse, yet doth it serve to good use in the fitting of us to prayer; because,

1. Fear breedeth humility, which is necessary in prayer, as *James* adresth.

Cast down your selves before the Lord: and St. Peter, Humble yourselves under the mighty hand of God.

Doct.

Jam. 4. 10.

1 Pet. 5. 6.

And howsoever the proud despise humility, as too base a vertue for heroick and generous spirits, St. Peter commendeth it for a speciall ornament.

1 Pet. 5. 5.

Deck your selves inwardly in lowlinesse of mind. That feare which is in the reprobate, doth drive them quite away from God, but the feare of the elect brings them to his hand, and casteth them at his feet, the Publican full of feare, yet it had not power to keep him from the Temple, nor from prayer, rather because he feared, he came to Church to pray.

2 Feare breedeth in us a desire to approve our selves to God, and keepeth us in awe, setting both our sins always in our own sight, and our selves in the sight of God, which sheweth, what need we have to fly to him.

3 Feare doth serve for a spur, to put us on, and to mend our pace, that we may *run the way of Gods Commandments*; For men run for feare.

2

With this feare is joyned faith, which layeth hold on the comfortable promises of God, and so filleth us with the love of him, that we resolve under the shadow of his wings, we shall be safe.

This also doth break forth into prayer, as the Prophet saith, *I believed, therefore did I speake.*

Feare directed by Faith, will soon finde the face of God.

For feare humbleth us, faith directeth this humiliation to the mighty hand of God.

Feare makes us full of desire, faith directeth our desire to God.

Feare makes us runne, faith sheweth us the face of God, and biddeth us runne thither; and thus the contemplation of Gods justice and mercy doth fill the heart with zeale, and the spirit of supplications, as in this present example.

The Church seeth God remisse in forbearing them, it feelth God sharp in punishing them, it discerneth him just in avenging them, and it is promised mercy and favour in delivering them, therefore the Prophet teacheth them to pray.

1 Use.

We are taught to think on these things, which may move us to seek the face of our God, and that is a work for the soul, when

when it keepeth a Sabbath of rest unto the service of God, as appeareth in the Psalme, for the day wherein the Church doth consider the justice and mercie of God. Psal. 92.

Our idle and wandring thoughts runne all the world over in vain imaginations, we could not bestow them better then in sweet contemplation of the works of God here in the government of the World.

We are taught also when we behold these things to pray to God, for prayer being a conference with God, we cannot offend him in any thing that we shall say out of fear and faith. This duty is by God commanded, he hath directed it, he hath promised his Spirit to helpe us in it, hee hath made many promises to them that use it aright, and it is here prescribed as a sovereign remedy against affliction to use it, for it is fitted for the use of the Church in captivity in *Babylon*.

This prayer being made for the use of the Church, as we have said, we are taught. 2 Doct.

That the afflictions of this life cannot separate the society of the faithful, but that even in exile, they will assemble together, to do service to their God, and therein also to comfort one another.

1 The reason is in respect of themselves, the faithfull are one body, and the ligaments and bonds of their communion are love and peace, therefore much water cannot put out this fire of charity, neither can the flouds drown it; so afflictions are in Scripture resembled in flouds and waters.

2 In regard of the service, they know it to be a debt from them, an honour to God, and though each of them in severall may do it, yet when a Congregation meeteth together, their conjoynd zeal is like a bonfire, for every ones zeal enflameth another.

What needed the faithful else to seek out corners and private places to assemble in, in the times of persecution for their devotion, if single and severall persons, had been either so fervent in it self, or so acceptable with God: so that before persecution ceased, they began to build Oratories for their meetings.

Use. Therefore, though some do separate from our society, others tarry with us to disturbe our peace, some cry out against the use of our Churches, let us thank God, that we have liberty of Religion, and places to meet in, to serve our God: and let us not neglect the society of the Church. *Ecce quam bonum, & quam jucundum:* Behold, how good, and pleasant a thing it is to see one holy congregation set upon God by prayer.

3 Doct. This prayer made for the use of the Church, doth teach, that set prayers are both lawfull and necessary to be used by the faithfull; both in their private and publique meetings.

And this is proved by these examples in holy Scripture.

God himselfe prescribed to the Priests a set form of blessing the people, which they constantly used, for God said to them.

*Numb. 6.
23. &c.*

Thus shall ye blesse the children of Israel, and say unto them.

The Lord blesse thee and keep thee.

The Lord make his face shine upon thee, and be mercifull unto thee.

The Lord lift up his countenance upon thee, and give thee peace.

The 92. *Psal.* is called a Psalm for the Sabbath.

The 102. *Psal.* is a prayer for the afflicted when he is overwhelmed, and poureth out his complaint before the Lord.

*2 Chron.
29. 30.*

Hezekiah the King and the Princes commanded the Levites to praise the Lord with the words of David, and of Asaph the Seers which is the 136. Psalm.

*2 Chron.
20. 21.*

This was also used by *Jehoshaphat*.

And in the Gospel the Disciples came to Christ and told him, that *John* had taught his Disciples to pray, and desired him to teach them, and he taught them the Lords Prayer, which doth imply, in the judgment of the best learned, that *John* had taught his Disciples a set form.

The reasons are first for help of the infirmities of such as have good affections in them but cannot so well express them that they may be directed, lest they should utter any thing rashly of themselves.

For thus the spirit helpeth their infirmities, by those who

n direct them, and in themselves using these set formes.

This much advanceth the service of God, when men be-
re hand have their petitions drawn, and shall need nothing
t zeal and faith in the delivering thereof to God.

Herein we are like to poore petitioners that come to the
ng, who not trusting themselves with their own suites, do
t some wiser than themselves to set down their mindes, and
en they have nothing to do but to importune the Sover-
gn Majesty of the King to hear them, and to grant their
quests.

This serveth for the maintenance of Unanimity, the Con-
-gregation knowing before they meet, what they shall aske at
: hands of God; it resteth that they bring affections fit to
n one with another in supplications.

This maintaineth outward Uniformity, when the whole
ngregation joyn together in an outward worship, and
vice of God.

This admonisheth us.

1 To take it for a great blessing of God that he hath pro-
ed these helps for our weaknesse.

2 It sheweth us that God for our good doth so labour
fit us to his service, as that he is pleased that one of us be
pull to another therein.

3 It reproveth those who out of a presumption and over-
ening of the graces of God in themselves, do not onely
pise those helps themselves, but disgrace them in others:
which number we may reckon all the depravers of our
such prayers.

4 Here the prayer of the Prophet is used.

This teacheth that the fittest persons to be used for directi-
of devotion are the Prophets, and Apostles, and Ministers
the word.

The reason is, because they are the most fit to speak to
od for us, and to teach us how to speak to him, who are
apart to speak to us for God, and to instruct us from him.

These are the Physicians of our souls, and should best
know

2

3

Use.]

4 Doct.

know our diseases and defects; and therefore best able to direct us to the remedy, for as in the state of bodily health many superficially in-sighted in some empericall Physick, do hurt themselves, by being their own Physitians.

So in the state of the spirituall man, many do overthrow their spirituall health, by presuming to be their own Divines, and trusting too much to their own skill.

Use. Therefore it is wisdom for the flock to be directed, especially in the service of God by their Pastours, and to hear his voyce, let *Habbakuk* teach Israel how to pray.

And for us howsoever the spirit of contradiction, which likes nothing long, have laboured long to disgrace our publique Service, yet because many faithfull and godly Pastours of the Church have zealously joyned their united forces of piety and charity to compose this book, and the approbation and authority both of Church and Common-wealth hath commanded it to the use of our Congregations, and the malignity of all the times since hath not been able to remove it, let us embrace it, and use it as Gods ordinance, sealed with the seal, the double seal both of prescription of time, and good successe in the use of this Church of *England*.

2 He putteth this prayer into verse, and maketh a song of it, and fitteth it to be sung by the Church with an instrument of Musick, for so the last verse of the Chapter directeth it to the chief Singer on my stringed instruments.

This manner of praising God is ancient, and of much use in the Church.

Mr. *Beza* hath taken the paines to collect fourteen songs, eleven out of the old Testament, and three out of the new, which he hath interpreted by way of Paraphrase, and hath annexed them to his Paraphrase of the book of *Dauids* Psalmes, and they are translated into English.

I shall not lose my labour nor you your time, to shew you where you may finde them.

Exod. 1. 15. The song that *Moses* taught Israel to sing to the praise of God for their deliverance from *Pharaoh* and his armies,

nies, which is of such excellency, being a type of the liverance of the Church, from the adversary power of the world, and the tyranny of the beast; that there is mention of it in the *Revelation*. And they sung the song of *Moses* *Rev. 15. 3.* servant of God.

Deut. 2. 32. When *Moses* drew neer his end he maketh a propheticall song for the use of the people, both to commemorate Gods mercies to them, to lay open the judgements of God against them, to chide their rebellions, and to comfort them with types of grace in the revelation of the Messiah. And promising them the gift of the spirit of repentance to turne them into the favour of their God.

3 The triumphant song of *Deborah* and *Barak*, after the *Judg. 5.* victory of *Jabin*, King of the *Cananites*.

4 1 *Sam. 2. 1.* the song of *Hannah*, the Mother of *Samuel*, thanksgiving, for the blessing of her fruitfulness, containing in it both thanksgiving, doctrine, and prophecy.

5 2 *Sam. 1. 19.* the elegie of *David*, bewailing the death of *Uriah* and *Jonathan*.

6 2 *Sam. 7. 18.* A song of *David* in thanksgiving to God, after *Nathan* the Prophet had from God told him, that the Messiah should be the Sonne of *David*.

7 *Isaiah 5.* Containing the rebuke of the people, which is a tyricall Psalm.

8 *Isaiah 26. 1.* the song of the Church containing consolation and prophecy.

9 The song of *Hezekiah*, when God comforted his sickness with promise of recovery. *Isaiah 38.*

10 The song of *Jonah* in the belly of the Whale.

11 Is this song of *Habbakkuk*.

In the New testament we have three.

The song of the blessed Virgine: *Magnificat*.

The song of *Zechariah*: called *Benedictus*.

The song of *Simeon*: *Nunc dimittis*.

Besides frequent mentions of singing to instruments upon several occasions, where the songs themselves are not recorded.

From whence I gather these two observations.

1 That Poetry is ancient, and hath been of use in the Church of God, and in Gods service and worship, for these were the Anthems of the Church in former times.

2 That Church-musique hath had the same honour, both of reverend antiquity and holy use.

The first point concerning the ancient, laudable, and holy use of Meeters, which we call Poetry, so continued through the whole course of the Bible, as you have heard, doth shew that God requireth of us in his worship, not only plain truthfulness, soundly and sincerely to expresse our selves in his service: but he requireth also that we shew all our learning, wit, and art in our compositions, according to the strict lawes of a Verse: those were the Ballads of former times.

And though vaine, obscene, wanton, lying rithmes, now printed, do carry the name of Ballads wholly, yet holy songs have been so called, if you look in your old Church Bibles, that were first printed in English, you shall finde the Song of Solomon or the Canticles called Solomons Ballad, or the Ballad of Ballads. The reasons why God desired and delighted in this form of worship.

1 Because this gift of holy Poetry is of and from himself, he is the Authour of it, and the sweet Singer of Israel learned it of him, to honour him in Hymnes, therefore the Apostle calleth them spirituall songs, that is inspired by the Holy Ghost; & it is just that those spirituall graces, which derive their being from him, should be consecrated in their use to him. And this is cleer, that there is no poetry so ancient as the holy Hymns of the Church.

2 St Augustine, in his preface to the Psalmes, saith.

Spiritus sanctus videns obliuiscantem ad virtutis viam humani generis animam, & ad delectationes hujus vita inclinari delectabilibus modulii Cantilena vim suae doctrinae permiscuit, ut dum suauitate Carmine mulcetur auditus diuini sermonis pariter militet inferatur.

He saith, he hath observed that both young children, and those

hose of more yeares, who have at Church given no heed to the reading of the Prophets and Apostles, have been so taken with the delight of the Psalmes, that they have learned to sing them at home, and upon the way, which also brought forth good effects in them, by the power of that good Spirit which endited them; *quia miscuit utile dulci.*

St *Augustine* resembleth the wisdom of God herein to the art of the Physitian, who gives his patient things wholesome, but not very tastfull in some sweet sirrups, or liquours, which may convey it without distast into the body.

3 This expresseure of the zeal of Gods glory in verse, being the labour of the brain, the marrow of wit, the earnest wrestling of the soul striving to glorifie God, as *David* saith, *With the best member that we have, doth best present the inward man, the hid man of the heart*; as St. *Peter* calleth it, *to Almighty God*.

The Apostle biddeth us to *affect the best gifts*. They that do only read a Psalme, or a Prayer in a book, have done little, but they that love the dead letter, an enlightened understanding, and sanctified affections, they pray and praise God.

They that wisely compose their own meditations, and expresse their own hearts in their own words, holy hearts in holy words, do mount a degree higher.

But they that honour God with art and nature, observing the lawes of time, number, and measure; as *Bernard* saith, they have *Eruditam mentem*, a learned mind, and they are come, *ad provecam aetatem*, to a ripe age.

Solomon excelled in this kinde, whose Nuptiall Hymne is called worthily *Canticum Canticorum*. It is a good observation of St. *Bernard*, that the Proverbs of *Solomon*, which is *Disciplina morum*, the discipline of manners, and *Ecclesiastes* which is *Disciplina amorum*, the discipline of loves, the one correcting our vain love of our selves, the other of the world, must go first, and then our understanding and affections will be fitted to make such Verses.

4. This kind of honouring God in Ditties and Hymnes, doth please God in the Church, because even such of the lear-

ned Heathen, who had no other light but the light of nature, have yet in this kind honoured the unknown God.

Therefore *Lactantius* writing to the Heathen to bring them to the knowledge of the true God, proveth the Divinity by the very testimonies of their Poets, who in Poeticall raptures have given testimony to this truth.

*De falsa
relig. l. i.
Jude 23.*

I He nameth the most ancient of Poets that we do read amongst the heathen; *Orpheus*, who lived about the time when *Thol* judged *Israel*:

He did celebrate the honour of one God, whom he called *αὐτογενος*, *Quod ante ipsum nihil sit genitum; sed ab ipso sint cuncta generata*. He spake also of the immortality of the sonnes of this god.

know adardus dhuos apdhu,

As *Lactantius* saith, he could not rest in *Jupiter*, seeing he heard *Saturn* was his father, nor in *Saturn*, who was said to be the sonne of the heaven, nor in the heaven, which was but a part of the world, & *eguit auctore*: and wanted an authour.

Hac illum ratio perduxit ad primo genitum illum deum, cui assignat & tribuit principatum: this brought him to the first begotten god, to whom he assigned primacy, he passeth over *Homer* and *Hesiod*, as finding nothing in them: but *Virgil*, who lived about the time of Christ, and excelled in Poeticall invention, hath much honoured God in his Verses, according to the Light that shined on him.

I need not follow *Lactantius* any further, having in him overtaken the point which I have delivered, that seeing God hath had honour from Poetry amongst the heathen, much more in his Church let him be so honoured:

*1 Cor. 15.
33.*

St. *Paul* hath transplanted some of those flowers of Poetry, which grew in the gardens of the heathen into his own holy Epistles.

From *Menander* the poet he took that excellent saying, *that evill words doe corrupt good manners*, and he took it out of a wanton Comedie called *Thas*.

From *Epimenides* they took that imputation on them of *Candie*. *αὐτὸς δὲ ἦν ἰουδαῖος ἀπὸ τῆς πόλεως τῆς καλεσθῆναι Κανδίας* Now

Now since God had honour from heathen Poets, much more is he honoured within the Church, by those ravished spirits, within a lofty strain, sound out his prayes, or their own sorrowes, and wants.

5 This kind of writing as it is most delectable, so it is most hard and difficult of all others, the strict laws of Verse; exacting choice of words to take their places in their measure, and the inspired wit affecting such sublimity and gravity of matter and order, as is often involved in tropes and figurative, and parabolical Phrases; so that all readers of holy Scripture, finde the poetical parts of the Bible exceeding difficult, more then the historical and morall.

Now, where most cost is bestowed of search, to finde out the meaning of the holy ghost, and most delight is reaped, it being found, that doth tarry by us better, and we hold it with strongest retention. This pleaseth God well, that we hide his word in our hearts, that we do not runne it out in a leakage.

This doctrine of the holy use of Poetry in the worship and service of God serveth,

Use.

1 To stir us up to affect the best gifts of all in Gods worship: if there be any way more excellent then others, to use that in our prayers, and thanksgivings, and prayes of our God. I remember what David said to Araunah, the Jebusite, when he offered to give him his threshing floore to erect an altar upon it for God.

I will not offer a burnt Offering to the Lord my God, of that which cost me nothing. 2 Sam. 24. 24.

Let it cost us the highest straine of our invention, the lowest extension of the voice; the earnestest intention of the heart, we have nothing good enough for him, all we have is of him, let it be all for him, and for the advancement of his glory.

2 Seeing this kind of exercise of Hymns and Psalmes hath been by Gods holy Servants consecrated to the worship of God, let us bestow our wit and inventions that way, not in de-

vising Satyres to gird and lash our Brethren; not in amorous and wanton evaporations of our lustfull affections; not in base flattery of the corrupt times, and soothing of ungodly persons, not in broaching and venting uselesse fictions, the scumme and froth of idle and un sanctified brains, but let our wits and pens be exercised in glorifying of our God, and our reading rather bestowed in the Psalmes and Hymns of holy Scripture then in the vain and artlesse, dull and brainlesse Ballads and Poems, which fly abroad amongst us, and devoure precious time, which should be better spent, and transport affection which should bend their strength to Gods service.

2 I consider that this song of *Habakkuk* was directed to the Musician, to be fitted to the stringed instruments, so to be, not onely sung, but played in the meetings of the Church: from whence I collect.

That Church-musique hath the honour of antiquity, and of holy use also.

I need not prove this out of the old Testament, for the examples grow so thick there, that he hath read little in the Old Testament, that hath not informed himselfe of the Churches use and practise therein.

Judg. II. 34. We have *Myriams* consort. *Exod. 15. 20. There were Timbrels and Dances, all the women came out after them.*

We have *Jephthas* Daughters consort, meeting her victorious Father with *Timbrels and Dances.*

We have *Davids* full example in the Tabernacle: *Solomon* constitution, for the full Musique of the Temple.

If any object, that these be those old things, which are done away, but now all things are made new, those were but shadows and ceremonies serving onely for those times, but now antiquate and abolisht.

Let me tell them, that in the time of the Gospell, where the Church hath more cause of joy, then ever it had before, we can give no cause to abate any thing of Gods worship.

Who can deny, but that the first tydings of the birth of Christ was proclaimed by an Angell, and the Proclamation was

rooded by a Quire of heavenly Souldiers, even a multitude of them, the whole consort of heaven praising God.

The Anthume which they sung is upon record in the vng Book of the Gospell. *Gloria in excelsis.*

Luke 2.14

But yet the singing and Musick of instruments in the time of the Law were shawdows of things to come, at the coming hereof they must cease, whereof then were they shadows.

Ob.

It is answered of the inward and spirituall joy of the faith-
II for the coming of the Messiah.

Sol.

Had not then the faithfull before Christ this inward and spirituall joy? and why should we which have it more in the inward man, expresse it lesse in the outward worship. *David* Ps.48.10.
th. According to thy name so is thy praise to the ends of the earth.

Christ saith, *I have manifested thy name to them that thou gavest me: doth it not follow well, where there is manifestum nomen; there should be, manifesta laus.*

The Church use to prayse God with instruments of Musick, the Church hath more cause to prayse God since the coming of Christ then before, why should any thing not revealed and forbidden to be used be neglected, to manifest Gods prayse.

Ob. But all things in the Church must be done to edification, Musick doth not edifie.

Sol. Then was it never of lawfull use in the Church, and David and Solomon did ill to bring it into the Tabernacle, and the Temple, and the Church did as ill to continue it, if it without edification.

But if ever it seemed for edification, why not now as well ever, it is the same God that is now served whom they worshipped, and as *Augustine, Tempora variata, sunt fides una,* times vary, but faith is one: how, where and when did Musick use that honour, that use, in the Church of God?

Ob. But it spendeth time which were much better bestowed in hearing the Word of God preached.

Sol. I answer, it was used, when much more was to be done in the Church, then we have now to do, and they thought it tedious.
There

They had many Sacrifices to offer, and the time spent in prayer, and hearing of the word; yet they use it.

Ob. But popish superstition hath so defiled it, that it is not now fit to receive it in our Christian Churches.

Sol. I finde that our fathers before the coming of Christ were not so squeamish, to like their own holy worship the worse, because Idolaters did use some of their formes of worship; for

Nebuchadnezzar, made a golden image and that was worshipped with all kinde of sil and loud Musick, yet that did not defile the holy worship of the Church.

It is a dangerous rule of religion to menage it by opposition, they are not all *opera Diaboli*, workes of the Devill, which the devill doth, for you know, that he confest Christ, which many Scribes and Pharisees did not. They that condemne all that popish superstition hath also abused, may want a candle to light them to bed.

I professe sincerely, I cannot see but that the same motives that began to bring in Musick into the Church, may hold it there still for any thing that I can see.

1 In respect of God, to glorifie him in the best manner that we can by any gifts of art or nature. And Musick being one of them, we see how much it hath decayed, and how much Students in that excellent art have been discouraged from that kind of study since the Church cast out Musick.

2 In respect of Gods service, the more pompe and solemnity is used, the more glorious is the house of God made, and the more differing from our common house of habitation.

3 In respect of our selves, we have need to have the help of outward things, to draw us on with delight, to entertain our thoughts with cheerfulness, to incite and move our affections, to quicken our devotion, and to blow the fire of our zeal, and to relieve our naturall wearinesse in Gods service.

These reasons brought in the song and instruments into the Church, and gloriously was it settled in *Solomons* time in the temple, according as his Father *David* had left it in the tabernacle.

cle, where he designed to that service *men of cunning* 288. 1 Chron. 25.7.
Ob. But Christ and his Apostles, and the primitive Church, did no such musique in Churches.

Sol. They had no Churches, but in their meetings, they sing Psalmes, so did Christ and his Apostles in the room where he kept his last Passeeover, and in the Emperour Trajans time, which was before the death of St. John. Pliny writeth to the Emperour of the manner of the Christians: this is amongst the rest, that, *They did meet together early in the morning, and sung Hymns to their Christ.* Mar. 16. 29.

But after Religion had found favour with Princes, and began to appear in peace, then came in Churches, and Church ornaments; then were Liturgies devised, and used, then were instruments of musique intermixed with the service, and God sacrificed in all.

St. Aug. Confess. 9. Cap. 6.

Quantum fleui in Hymnis & Canticis suave sonantis Ecclesiæ, voces illa instabant auribus meis, & eliquabatur veritas tuæ carmen, & ex ea astuebat, inde affectus pietatis & currebant chryma, & bene mihi erat cum eis.

In the next Chapter, hee tels how the *Arrians* attempted the taking of *Ambrose* B. of *Millain*, whom they accused of heresie, and *Iustina* the Emperesse bearing them out in it, they sent him a mischiefe, he went to the chief Church, and much people followed him, ready to dispatch their holy Bishop; St. *Augustine* and his Mother were amongst them, and there *Augustine* saith; *Tunc institutum ut Hymni & Psalmi canerentur more orationum Ecclesiarum ne populus mœroris tadio contabesceret, quod hodiernum diem retentum est, &c.* The Hymns and Psalmes were ordained to be sung, &c.

Ob. It is a means often to carry away our thoughts more with the tune than with the matter. St. *Augustine* maketh it one of his Confessions, that he was so transported.

Sol. And may not the same happen in our singing of psalms? let us not lay our faults to the charge of the Church, what good shall we go about, but we shall finde Satan busie to divert us from it.

Obj. It is costly to maintain Musique in our Churches, and that mony were better bestowed on the poor, and other better uses.

Sol. What, better bestowed on the poor then upon God himself: is the cheapest religion the best? they had poor in the time of the Law, and yet that hindered not the magnificence of the Temple, and the Ornaments thereof, and the maintenance of Gods worship, *alut pauperes* 288. *in Templo ut ante.* The earth hath not the like glory now to shew, as that of Gods House: And shal *Aaron* that was but for a time be thus glorious, and shall *Melchizedeck* a Priest for ever want honour.

It is true, that it hath been policy in these later times, to keep the Church lean, and to strip it out of all outward pomp, and to transfer Gods inheritance into the hands of strangers. But remember the great Commandement, *Thou must love God above all things*; and so doing he shall have the best of all that thou art, the best of all that thou hast.

Our prayer is. *Sicut in caelo*, as in heaven; and Christ promises to the just, that they shal be as the Angels of God in Heaven: there they sing the song of *Moses* the servant of God, and *David* saith,

Psa. 89. 15. *Blessed is the people that can rejoyce in thee*: we have more cause to use both voices and instruments in his praise; because he hath redeemed us from Satan, hath made us all Priests of the high God, to offer to him the calves of our lips, and with such sacrifices God is well pleased.

Ver. 2. *O Lord, I have heard thy speech and was afraid: O Lord, revive thy work in the midst of the years make known; in wrath remember mercy.*

THIS vvhole Psalm as it is in the composition of a mixt kind of *verse*, so in the matter of it mixt; for it consisteth;

- 1 Of supplication and petition, *ver. 2.*
- 2 Of celebration of the prayes of God, 3 & 15.
- 3 Consternation before God, *ver. 16, 17.*
- 4 Consolation in God.

1 *Of the supplication.*

O Lord, I have heard thy speech; that is, all that thou hast
l in the former Chapter, in defence of thy justice, and in
pheticall revelation of thy holy will, both concerning thy
urch how that shall be afflicted, and concerning the ene-
s of thy Church how they shall be punished in the end.

And I was afraid] fear came upon me when I heard thee re-
mpt thy judgements.

O Lord revive thy work in the middest of the years] here be-
ree quarries;

- 1 What he meaneth by the vwork.
- 2 What by the middest of the years.
- 3 How this work should be revived.

1 Thy work] *Lyranius* saith, *Opus tuum in punitione Chaldae-
um, quod fiet virtute tua magis quam humana.*

2 *Beza*, by the work of God, here understandeth the
hurch of God, the people of *Israel*.

So do *Tremelius* and *Iunius*, for they parellel this place
with those vwords of God in the Prophet *Isa*, *Ask me of things
come concerning my sons, and concerning the work of my hands* *Isa. 45. 11.*
Command ye me. Where he calleth his Church *opus manum*, my
ork.

Thus doth Master *Calvin* here understand *statum Ecclesie*,
he state of the Church, vvhich is called, The vwork of God,
or *ἔργον*, as being the most excellentest part of his work,
wherein he is most glorified.

So *David* prayeth for the Church under that appellation: *Psa. 138. 8.*
For sake not the works of thine own hands. So doth *Isaiah* name
hem.

Thy people also shall be all righteous, they shall inherit the *Isa. 60. 21.*
Land, for ever, the branch of my planting: the work of my
hands that I may be glorified. So in the next Chapter *Christ* *Isa. 61. 3.*

Iſa. 61. 3. is anointed for the good of his Church; *that they may be called the trees of righteousness, the planting of the Lord.*

3 Now there is ſuch a correſpondence between the head and the body, between Chriſt and his Church, that ſometimes that which is literally ſpoken of the Church, is myſtically applyed to Chriſt.

Lam. 1. 12. *Jeremie* expreſſing the great miſery of the Church, bringeth her in thus complaining; *Have ye no regard all ye that paſs by the way, conſider, and behold, if ever there were ſorrow like my ſorrow.*

Yet this complaint of the body is ſo fit for the head, the grief ſo ſurmounting, that the uniform judgments of the Ancients of the Church have applyed them to Chriſt, either in his Agony in the Garden, or on the Croſs, where alſo hee ſed *Dauids* bewailing and paſſionate moan, *My God, my God, why haſt thou forſaken me?*

So the wonder of God in *Hoſea*, ſpoken of *Iſrael* literally, Verſe 11. *Ex Aegypto vocavi filium meum*, that God by mighty hand brought *Iſrael* out of *Aegypt*, are applyed and verified in him,

Mat. 2. 15. by the Evangelift St. *Matthew*.

From hence the myſtical ſenſe of thoſe words doth expreſs the head of this body of the Church, that is *Jeſus Chriſt*, for his Incarnation was the work of God. He was made of a woman, and was made under the Law. So that this is a prayer to God to ſend his Son into the world.

This agreeth vvell with the comfort before given to them, *The juſt ſhall live by Faith.*

That faith is in the promiſed *Meſſiah*, and that is it to which the ancient Fathers do apply this place, as being the moſt excellent work of God, for the good and comfort of his Church.

St. *Auguſtine* maketh this whole *Psalm* a prophecy of Chriſt. *Conſideravi opus tuum*, ſaith he;

Revel. Dei, 18. 3. *Quid hoc eſt, niſi nova & recognita ſalutis hominum ineffabilis admiratio? Idem in Oratione contra Iudeos Arianos, & Paganos.*

Cap. 13.

St. *Jerome* paraphraſeth this petition thus.

Depr.

*precor Domine, ut quod promisisti expleas, & finito tempore red-
Christum tuum.*

bera, a learned Jesuite, saith, that this Exposition doth
most currant with the ancients, he nameth *Eusebius, Eu-
us, Rupertus, Theophilact*: all of reverend antiquity, and
saith, for the most part *seniores, saniores*; the elder, the foun-

rias Montanus, one that hath taken as much pains in the
; as ever any one man did in latter days, saith, this Note,
long, doth begin at the name of God, which of all other
ly Scripture; *Divinam naturam maxime significant*, doth
ially signifie the divine nature. ויהוה; a note which God
led unto *Moses*, a name for the most part used in the old
ment, saith he, *Ubi negotium Messia agitur*, where the
esse of the *Messiah* is handled.

What is ment by *in medio annorum*, in the midst of years:
I must give you to understand, that the 70 Interpreters
nder this part of the text in other words, and in another
yet agreeing well with the mystery of godlinesse, that
Incarnation of Christ.

ey read, *ἐν μέσῳ τῶν ἑβδομήκοντα*. Saint *Augustine*
receive that interpretation, so do many more, for great is
thority of the 70. And we find often in the new Testa-
that their translation is cited by the Apostles, and not
iginall in the old Testament.

ill not quite passe over this reading of the 70, as neglect-
though in the end, I do not mean to follow it, because
great judgments have embraced it.

is is observed in these Interpreters, that often in their
ations, they do not strictly observe the words of the ori-
, but rather expound the sense of the place: often they
de something, especially in the prophecies, which they
do point at the *Messiah*, whereby they declare, that that
ecy is to be referred to Christ.

do they in this place, and to shew that they understand
ace of the *Messiah*, they adde, *ἐν μέσῳ τῶν ἑβδομήκοντα*.

Which

Which St. *Augustine* doth understand either figuratively, *in medio duorum Testamentorum*, or literally, *in medio Moysi & Elie*, with whom he spake in the mountaine when he was transfigured: or, *in medio duorum latronum*, between whom he was hanged, when he was crucified.

Others of late following the tradition that lay in the manger between an Oxe and an Asse, that were feeding there, understand these two living creatures, in the midst of whom the Wisemen that came from the East, found Christ.

Yet *Eusebius* and *Theophilact* read not ζῶν, with an acute accent in the first syllable, which signifieth living creatures, but with a circumflexe in the last ζῶν, which doth signifie lives, *in medio duarum vitarum quia venit in mundum, habens duas vitas, alteram mortalem & humanam, alteram immortalem & divinam.*

I onely make this use of these expositions to shew you how of this old place hath passed for a testimonie of the Prophets fore-sight and prophecying of Christ.

But reading as we do *in medio annorum*, here also sundry interpretations are given: for some do referre this to that time which St. *Paul* speaketh of.

Gal. 4.

But when the fulnesse of time came, God sent his Sonne.

So the Prophets prayer is, that God would remember to perform his promise of the *Messiah*, *in medio annorum*, that is, in the fulnesse of time; for it is certain, that from Christ to the end of the world, the world is in a state of declination.

Lyranus saith, that these years here meant, are from the destruction of the temple at *Jerusalem*, to the rebuilding thereof finished, for he saith, there were 52 years from the destruction of the temple to the first year of the reigne of *Cyrus*, from thence to the sixth year of the reigne of *Darius*, were 46 years, for so long it is said the temple was in building.

In the midst, not *in medio Geometrico*, but *Arithmetico*, the Prophet prayeth God to revive his work of restoring the people to their liberty and possessions.

But I chuse to follow the Exposition of the 70 Interpreters,

το καιριον το καιρον, cum temporis opportunitas fuerit,
there shall be a fit time, which leaveth it at large
to take his own time, and that seemeth to have been
gment of Tremelius and Junius, who render it, *averca*
as we in English, in the mean time. So Beza
ter Calvin doth goe with the former exposition of the
of time, for he saith, the Church was but growing and
on till Iesus Christ came in the flesh; but then it grew
ripeness, so that the coming of Christ was the growth
of the Church, *ad etatem virilem*, to the age of a

virifica, revive, the margin readeth, preserve thy
that is, maintain thy Church, and keep it from the pov-
er enemies, till thou sendest a Redeemer to recover it
ie injuries of time, and the violence of the ungodly;
time of the Church under persecution, is the winter of
which it seemeth dead, and prayeth God to quicken and
it by the sending of his Son.

ie midst of the years make known, he re-inforceth his
petition, now desiring that God would reveale his
is purpose of succouring his Church, and triumphing
ie enemies thereof.

ie mean time, while thy Church is groaning under the
n of their exile, make thy will known to them.

is favour of God will sweeten the adversity of their ba-
ment, when they shall know the loving purpose of God
d them.

wrath remember mercy.

y confesse, that they have given God cause of displea-
nd have provoked him to wrath, they feel the smart
fin a strange land, and they have no plea but mercy,
are not make so bold with him, as to entreat him to
rway all his wrath from them, because they are so guil-
d themselves, that they have provoked him, and deserved
ignation.

ly they desire that in the midst of his wrath, he would
ber mercy.

By vvrath in this place is not meant any such affection in God, vvhwhereof his unchangeable and constant nature is not capable, for God is *semper idem*, ever the same, vvhom hee loveth, he loveth vvith an everlasting love, and he cannot at any time be angry vvith them. But vvhom he loveth, upon occasion, he rebuketh, and chasteneth every son, vvhom he receiveth, and this love sometimes bringing forth the effects of that vvchich in man is called vvrath, vve speak after the manner of men, and avouch it of God.

Thus then the text is literally to be understood, O Lord, I have heard vvhhat thou hast spoken in the defence of thy upright iustice, I have heard vvhhat thou purposhest in the punishing, and in the avenging of thy Church, in the mean time preserve it, and make it knovv thy love tovwards it, and vvhilst thou art punishing of it, remember mercy.

The parts of this are two.

- {₁ The preparation to prayer.
 {₂ The prayer it self.

- 2 The prayer it self.

- 1 In the preparation, I observe

5. *Motum* the motive.

Met with fear.

- 2 In the prayer, I observe

S *Subjectum* the subject.

2 Petitioners the petitions.

The petitions are three.

- {₁ O Lord, revive thy Work in the middle of the year.
 {₂ O Lord, in the middle of the years make known.
 {₃ In wrath, remember mercy.

- 2 O Lord, in the middle of the years make known.

- 23 In wrath, remember mercy.

First, of the preparation, 1 of the *Motus*.

O Lord, I have heard thy Speech.

The Word of God is vvell bestovved on them that vwill hear it vvith reverence, and receive it vvith humility, here vvas a maze, the Prophet and the Faithfull of the land had lost themselves, they knew not vwhat to think, till they had put the matter to God himself. *Cap. i.* and God having made a ful answer, novv the Prophet faith in his ovvn name, and in the name for vvhom

Whom he consulted God, *I have heard thy speech.* All the scripture is full of examples, of the children of God, hearkening to his word of precepts, and admonitions to us to hearken: of promises to them that do hearken.

The reason is, because it is a speciall note of Gods children to heare his Word, even as our Saviour himself saith.

He that is of God, heareth Gods Word: ye therefore hear them not, Joh. 8. 47. because ye are not of God.

And now seeing God hath given over speaking by miracles extraordinarily to his Church. St. John saith: *We are of God,* 1 Joh. 4. *he that knoweth God, heareth us, he that is not of God, heareth not us,* whereby we know the Spirit of Truth, and the spirit of error.

The Spirit of truth is left in the Church by our Saviour, and he speaketh in such; who by the Ordinance of Christ, are the Priests of the new Testament, of whom Christ saith. *Qui vos recipit, me recipit: & qui recipit me, recipit eum qui misit me:* he that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me: we must hear him, before he hear us, for St. Paul telleth us true, *We know not what we should pray for as we ought.* The art of prayer, is not so quickly learned as some forward professours make themselves believe. John besides his continuall preaching to his Disciples, taught them also to pray. Rom. 8. 26.

And never had any Disciples a better Master, then the Disciples of Jesus Christ, yet they living in the care of his Doctrine, and in the eye of his holy example, were glad to come to him to be taught to pray, & he taught them the Lords prayer privately, which after he taught the whole multitude in a sermon openly.

My observation is that his Word must minister matter to our prayers, and all our petitions must be grounded thereupon. Doct.

The reason is, because God heareth not sinners, and David John 9. 31. saith: *If I regard wickednesse in my heart, the Lord will not hear me. But the prayer of a righteous man prevaieth much, if it be fervent.* Jam. 5. 16.

Against sin we have no such remedy as the word. So David,

D d d

Thy

Pfal. 119. Thy word have I hid in my heart, that I might not sin against thee.
11.

Our Lessons from hence are;

1 We must take it for a great favour of God to us, that he giveth us his word, for that is a lanthorne to our feet, that is, our counsaler, as *David* calleth it.

This word is given us to profit withall, and it is deposited.

1 In the Books of the Canonical Scripture, which we have not, as the Church of *Rome* shut up in an unknown language, but translated faithfully into our own tongue, that all of us may be partakers of it.

1 Cor. 5.
19.

2 As in the time of the law, the Priests lips did preserve knowledge, and men were to require the law at their lips, so in the time of the Gospel, *St. Paul* saith, of the Apostles, and of all the Ministers, that should succeed them in their office in the Church, *God hath committed to us the word of reconciliation*, he hath so committed it to his Son first, as he gave him power to transmit it in the Priesthood of the New Testament; to all ages of the Church till his second coming.

The Spirit which Christ left to comfort and instruct his Church, was not given at large to all men, but in particular ordinance to them whom he sent, to teach all Nations, as the Apostle saith, *Our sufficiency is of God, who hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth life.*

2 Cor. 3.6.

So we are the Ministers of the word that giveth life, and there is no life to be had but by our Ministry. This gives us interest in your affections, in your understandings, in your goods, in your prayers.

Heb. 12.
25.

2 Now we know where we may hear God, we are taught also not to neglect him speaking to us, for as the Author to the Hebrews saith, *See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.*

2 Cor. 5.
20.

And the Ministers of the Gospel do speak even as if Christ himself spake in us, we speak in Christs stead.

But as in the time of the Law God sent his Prophets sometimes

mes to such as would not give them the hearing : so doth he
ow in the time of the Gospel , but that must not discourage
in Ministry, at their peril be it, Gods Word will ever be Gods
wisdom, though the prophane count it foolishness, and it will
e Gods truth though heresie and schisme pick quarrels.

Therefore, if you would learn to pray, and be prepared for
that holy worship? hear Gods speech first, and that will
teach you what to ask as you ou ought. Hear the word from us
: the *Theſſalonians* did. *When ye received the word of God which* 1 Thes. 2.
heard of us, ye received it not as the word of men, but as it is in 43.
with the Word of God, which effectually worketh also in you that be-
lieve.

2 Here is *metus*. I was afraid, the Seventy read ; *ἐκστάς*
was in an extasie, as St. *John* saith, when he saw the vision of
ie Son of man, *I fell at his feet as dead.* Rev. 1.17.

There were two things to strike the Prophet vvith astonish-
ment ;

{ 1 The Majestie of the Speaker.

{ 2 The matter of the speech.

and both these must both meet in our understandings, and in
pr affections, to enlighten and to move them, that vve may
now what vve have to do, and vvith vvhom, vvhen vve pray;
1st. vve may come before him vvith fear and holy reve-
rence.

1 The great glory and Majesty of God to vvhom vve re-
nt in prayer, is such, as no creature can endure the sight there-
f. *The Angels standing before him, cover their faces with their* 12.6.2.
ings.

2 The matter of his speech contained in his vvord to the
prophet, is the summe of the Bible. Justice punishing sin in
is Church : Vengeance destroying the enemies of his Church:
nd Grace redeeming his Church from the povver of Satan,
y the glorious Kingdom of *Iesus Christ*.

Que. Why should the Prophet be afraid at this? here vvas
matter of comfort ; the heaviness of the night, is promised
joy of the morning : The Church though it must suffer

for a time for sin, hath here a promise of two main consolations.

1 Their own deliverance from dangers, into a restitution of them into Gods favour.

2 Their eye shall have their desire also upon their enemies, they shall see the wheel of vvrath go over them, and the Lord shall let out of their throats the bloud of his people, vvith vvhich they have made themselves drunk: all this is matter of joy, and vvhat needeth this fear?

Sol. Who can come without fear before him, that can and will do all this? for if he be angry, yea but a little, they are blessed that trust in him, fear is a proper passion of a true believer, and is inseparably joynd with saving faith.

For seeing the bond of our union with Christ by faith, whereby he dwelleth in us is.

Partly, the hold that he hath of us by his Spirit:

Partly the hold that we have of him by faith.

Joh. 10. 27. The first is firme, *There shall not any one pluck them out of my hand,* he giveth a strong reason for it, *for my Father who gave them me is greater then all, and none is able to take them out of my Fathers hand.* we are his gifts, and his gifts and calling are without repentance.

But the flesh doth put the Spirit to it so hard some times, even in the elect of God, that the hold on our part is weak, which breedeth fear, and that fear makes us hold so much the faster.

From hence it comes, that all the intelligence between God and man doth begin at fear in us.

This is not the fear of an evill conscience, as it was in *Adam*, when he hid himself from God, but the fear of reverence of God, and the good conscience of our unworthinesse being fallen from our originall righteousness.

The Shepherds that were keeping watch by night, because of their flocks were fore afraid; when they saw the light shining at that time of night, that the Angel began with, *Nolite timere*, fear not, yet were they in the lawfull businesse of their cal-

calling. The blessed Virgin, no doubt, wel and holily employed, *Zecharie* the Priest in the Church about the occasions of his office, yet all afraid.

This is the seasoning and preparing of the heart for God to be cast down before him, it is humbling our selves under the mighty hand of God, and we cannot pray as we ought without it.

When the Apostle saith, we cannot pray as we ought, and that the spirit helpeth our infirmities, he sheweth that such as he have infirmities and they feel them, when they come to appear before God; and where infirmities are, there must needs be fear, if they that have them be sensible of them.

Yea, I dare say, that they that come to prayer without fear, come without faith, and all their prayers are turned into sin.

Ob. We read of coming with boldnesse, to God: *Because we have an high Priest, which is touched with the feeling of our infirmities, in all points tempted like as wee are yet without sin. Let us therefore come boldly to the throne of grace, where wee may obtain mercy, and finde grace to help in time of need.* Heb. 4.15, 16.

Sol. This is cleared by the same Authour in the same Epistle, declaring how many considerations must concur, as, ingreduces in this our spirituall blindness.

- 1 Let us draw neer with a true heart. Heb. 10.22
- 2 In full assurance of Faith.
- 3 Having our hearts sprinkled from an evil Conscience.
- 4 Our bodies washed with pure water.
- 5 Let us hold fast the profession of our Faith without wavering.
- 6 Let us consider one another, in exhorting to love, and good works.
- 7 Not forsaking the assembling of ourselves together, &c.
- 8 Exhorting one another.

Let a man before he pray, try his vvayes and examine his soul, upon those interrogatories, and I dare say the best of us (if we sin not also in presumption) vvill finde himself short in every one of these particulars of that perfection that should accomplish boldnesse.

Put having those things in some measure, and more in de-

fire and endeavour, our boldness must needs be as much shaken with fear as these graces in us are shaken with infirmity.

And upon this fear our Church teacheth us to pray to God in these words.

12 Dom. *Pour down upon us the abundance of thy mercy, forgiving us those*
 ps 3 Trinit. *things whereof our conscience is afraid, and giving unto us that which our prayers dare not presume to ask, through Jesus Christ our Lord.*

And this some of our brethren have quarrelled, as a contradiction in our prayers, because we say, we pray for that we dare not pray for.

To whom, I answer, in these words of my Text; *O Lord, I heard thy voice and was afraid*; In this word, I see how corrupt I am, for that sheweth me what thou requirest: my conscience feareth those sins of which it is guilty, for which I come to thee for mercy.

O give me through *Jesus Christ* our Lord, that which my prayer without him dare not presume to ask. His spiritual boldness through *Jesus Christ* our Lord, here is fear in respect of our selves; for we must serve the Lord in fear, and rejoyce in trembling: it is vvell that that is not branded with a mark of contradiction.

We have to do vvith three sorts of persons.

- 1 The prophane and carnall.
- 2 The generation the Wise man nameth, of such as are wise in their own eyes, yet want washing.
- 3 The truly zealous faithfull ones that do worship God with fear and trembling.

First, concerning the prophane and carnall.

These do not pray at all, the reason is, because they do not fear, of such *David* saith, *Put them in fear, O Lord, that they may know they are but men*: for when they know that, they will see and confesse, that they have need of help.

Thus was *Saul* converted, there suddenly shoon a light from heaven upon him, a voice spake to him, he was cast down to the earth.

Then trembling and astonished he said, Lord, what wilt thou have mee do? then was hee fit to be wrought. To such wee must preach as Paul did to Felix of righteousness, temperance, and the judgment to come: to put them into trembling, better to put them between the two mil-stones of the law of Moses, and the law written in their hearts, and to grind them as small as the dust of the earth, then to let them make sinne out of measure sinfull, by holding out to be abominable, and to every good work reprobate. A.C. 9.6. A.C. 24.25.

We cannot open the gates of hell too wide for such to shew them the anger to come, a fit text for a generation of Vipers, we cannot lift up our voyces too loud in the deaf ears of such, to tell them their transgressions, and to put them in fear.

*David vvept rivers of waters for such, and that is a good remedie, let the faithfull vweep for them, for ~~which~~ which signifieth to vweep, comes of ~~ada~~ *frango*.*

So when the man of God looked on *Hazael*, and fore-saw the cruell butcheries, which his bloody hand should perform, he vvept, this vweeping of the Prophet brake the heart of *Hazael* for the time, and he said, *Is thy Servant a dog, that he should do these things?* 2 Reg. 8. 12.

So St. *Paul* putteth them together.

What mean you to weep, and to break my heart, their vweeping brake his heart. A.C. 21.13.

The hearts of the prophane are hardened with the custome of sinning. St. *Bernard*.

Aperiatur vena ferro compunctionis, we must draw blood of them, by the preaching of the terrour of the Lord to them.

This blood is the tears of compunction, of which *David*, *My soul melteth, or drippeth for heaviness.* St. *Augustine* saith, that *Lachryma compunctionis* be *sanguis vulnerati cordis*, when the remembrance and consideration of their sins hath vounded them, and left them half dead, then the good Samaritan will come with his Wine and Oile, even the Oile of gladnesse, and the poor patient will say, *Thou hast put gladnesse into my heart.* Epist. 192. Thus

This was *Sauls* hard heart broken in pieces first, and he that before did carry the crosse of Christ to torment others, now rejoyced in nothing but the crosse of Christ himself, whereby the world was crucified to him, and he to the world.

Thus vvhhen the law hath humbled the prophane under the mighty hand of God, he turneth all into tears full of the fear of God, and vvovveth vvith himselfe as he did in the Poet, *In fontem frontem, atque in flumina lumina vertam*, then is he fit to pray, and to call upon the name of the Lord, saying, *Sana animam meam, quia peccavi contra te*, heal my soul, O Lord, for I have sinned against thee.

2. Wee have to doe vvith that generation, vvho are vvise in their ovvn eyes, these have a good opinion of themselves that they knowv more then others, and they are not in conversation like to the Publican, and therefore they look God in the face, they dravv neer to him, they stand and pray, these are so ful of the spirit, that they need no help in their prayers, they can pen their ovvn petitions, their hearts endite good matters, their tongues are the pens of ready vvriters, they can talk vvith God Almighty *ex tempore*. *Dabitur illa hora*.

Self-opinion is a kind of spirituall drunkenesse, and therein of like effect, it maketh men daring and fool-hardy, the prophane care not for God, there is no fear of God before their eyes, these make tvvo bold vvith him, they also must take a little physick to purge the exuberancy of their presumption, vve must give them a doze of fear, and teach them to drink of the cup of trembling next their hearts, there is no such antidote against *tumor*, as *timor*: swelling, as fear.

It is the Wise mans counsell.

Eccle. 5. 2. *Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before the Lord, for God is in heaven, and thou upon earth, therefore let thy words be few.*

Verf. 3. He addeth, *a fools voice is known by multitude of words*, that is further urged.

Prov. 10. *In the multitude of words there wanteth not sin.*

19. For this Christ teaching us to pray, beginneth at *Our Father*

which art in heaven, that we upon earth, might consider that to whom we pray, is in Heaven: that we might compose ourselves with fear and reverence to come before him, and to sent him with our prayers.

And again, he comprehendeth all that we may aske of God in a very short prayer, to teach us that our words must be few.

And to that purpose, in his Sermon he taught; *But when ye Mat. 6 7. ye use not vain repetitions, as the heathen do, for they think they shall be heard for their much speaking.*

They that come in presence of great persons, speak their words by number and by weight, the very presence doth imprint in them an impression of reverence and fear: now seeing God to whom we pray is invisible, our faith must behold him before us in glorious majesty, as hee saith; *I have set God before mine eyes*, and like *Abraham*, the neerer we come to his presence, and the more that we sollicite him, the more will we be shaken with this holy fear; considering him who shineth in the light, that no man can attain unto, and concerning our selves that we are but dust and ashes: the heathen would teach, *deos caste aduenito*, let men go reverently, and inwardly cleave before their gods.

3 There are yet another sort of them whom their sins do oppress as a burthen too heauie for them to bear, whose hearts smite them, and whose consciences do accuse them, that through the zeal of Gods house do bring them to Church, yet the fear of their unvvorthines doth make them stand a far off, shutting their breasts, and not daring to lift up their eyes to heaven.

These had need of comfort, we must labour to put metall into such, by telling them that he whose face they seek is, *the Father of our Lord Jesus Christ, the Father of mercies, and 2 Cor. 1. 3. God of all comfort.*

David, is a full example of a distressed man, searing and yet praising, for he confesseth, *I am very sore afflicted*, yet he prayeth, *God to quicken him*, he saith, *My soul is continually in my hand*.

hand, he was even ready to yield it up, yet the comfort that he had in God established his heart.

And herein God is most gracious, for when our sins come in our sight, and we are horribly afraid of Gods judgments, even then God sendeth his Spirit to us, not to take away our infirmities quite, but to help them, not to turne our sorrow into joy, but to sanctifie our sorrow, and to supply it with sighs and groanes, and this addition of fear and grief doth also mend devotion.

To such we must say, that though he to whom we pray be in Heaven, yet he is our Father, and though great and glorious be his Majesty, yet he is the preserver of men.

David calleth him our Sun and Shield, the brightnesse of this Sun may dazle our weak sight, but the protection of this shield will save us from danger.

Be strong then, and God shall establish your hearts, he shall anoint you with the oile of gladnesse, and he shall say to your soul, *I am thy Salvation.*

2 *Subiectum, Vide divis. supr. Pag. 29.*

This prayer is for the Church, that is, for all those that then were the visible society of such as worshipped the onely true God.

Doct. It is the duty of every child of God, and member of the Church to pray to God for the whole body of the Church.

The Church at this time was within a pale, and confined to the house of *Abraham*, not in his whole bloud, for *Ishmael* was excluded, in *Isaac* was the promise, not in his whole bloud; for *Esay* was excluded, *Jacob* was *Israel*, and prevailed with God, of him came the Fathers, and in his seed was the Church continued.

This Church was now threatned with deportation, and sundry great judgments, the Prophet teacheth them how to pray one for another.

To this there are great motives.

1 The direction of Christ in the Lords Prayer, which calleth God, our Father, and in the processe of it, sheweth that the

he Church of God, is still included, *Give us, forgive us, lead us not.*

2 The content that we give to God, in these generall prayers, which the Apostle doth well expresse.

I exhort that first of all prayers, &c. be made for all men: For his is good and acceptable in the sight of God our Saviour, who will save all men to be saved. 1 Tim. 2.1
3.
4.

All are or may be members of the Church of God, for ought we know.

3 The benefit that we reap hereby is great, for thus we come to have our portion in the charitable prayers of others.

Ambrose, Si prote rogas tantum, prote solus rogabis, si autem pro omnibus rogas, omnes pro te rogabunt. Hexam. 1.

4 It is a true rule, that *extra Ecclesiam non est salus*, without the Church there is no salvation: it is said that God added to the Church daily such as should be saved: the reason hereof is, because Christ is no where to be found as a Saviour but in his Church, and the meanes of salvation, Preaching, Prayer, and Sacraments, they are only found in the Church.

Without are dogs, enchanters, &c.

Revcl. 12.

Christ is the good Shepherd, and he hath his fold, all the sheep that are without, must be brought to that fold, as himself saith, *alias oves habeo, quæ non sunt de ovili hoc, illas oportet adducere.* I have other sheep, &c. they shall hear my voice, and here shall be one fold, and one Shepherd.

Joh. 10. 16

Therefore there is no safety in singularity, they that forsake the Church, forsake the fold, the unity of spirit, not the singularity, is the bond of peace.

We are members one of another, the common safety of the body communicateth perticular safety to all the members of the body.

In the temporall state, the peace of perticular persons is included in the peace of the whole kingdome, therefore *Jeremiah* saith to the Church then in deportation.

Seek the peace of the City, whether I have caused you to be carried away captives, and pray unto the Lord for it, for in the peace thereof shall ye have peace. Jer. 29 7.

Ecc 2.

Much

Much more shall we have peace in the peace of the Church, seeing Christ bequeathed his legacy of peace, not to some parts and members of his Church, but to the whole body thereof. *Joh. 14. 27. Pacem meam do vobis*, I give unto you my peace. It must be so understood, for as he left his Spirit the Comforter, so he left his peace the comfort, not to his Disciples onely, but to all the Church, therefore pray all that it may be well with thee, *in communi bono*, in the common good.

- 1 This teacheth us to incorporate our selves in the communion of Saints, *per communionem pietatis et charitatis*, by the communion of piety and charity, to be one anothers Orators, but especially to study and pray for the peace and welfare of the Church, let us consider it is the Spouse of Christ, it is as Lilly among thorns, it is a flower in the field, not only open to all weathers, but to the tooth and foot of the beasts of the field, Satan going about seeking to devour it.

Let our prayers to God resist Satan, and fight the Lords battail against him.

We heare of the troubles of the Church in other countreys, we heare of the tyranny of Popery, and the oppressions of faithfull professours; if we give them no other help, yet let our prayers give God no rest, till he have mercy on them, and give them deliverance:

- 2 This teacheth us to maintain truth and peace amongst our selves, let not the wounds and soars of a Church, that is heresie, and schisme, and separation, be so much as named amongst us, as it becommeth the Saints of God, let not the common enemy of our Religion hope to build upon our ruines, and to raise up himself by our fall, to strengthen his peace by our contentions, to be mightier clear and glorious Sun-shine of the Gospel, so many happy years crowned with peace, and the fruits of peace propagation, with his Egyptian and Cymmerian darknesse.

Let us be of good comfort, their darknesse dare not come so near our light, for our light will discover it, their error dare not come so neer our truth, our truth will confute it; and the God of Truth wil not suffer his truth to fail. Yet

Yet if our unthankfulness to God for his light so long shining in our Church : if our evil lives so unanswerable to our outward profession : if our contentions so displeasing to the God of peace : our want of zeal and devotion in prayer, do turn away the face of God from us, we may thank our selves: and his justice may say, *Perditio tua ex te*, Thy destruction is of thy self.

2 The Petitions ; these are three, *vide* p. 29.

1 *Revive thy work in the midst of the years*; that is, as we have expounded it literally, in the mean time, preserve thy Church.

In which Petition we are taught :

That the Church of God is the work of God; ye have heard 1 *Doff.* it so acknowledged by God himself.

Ask me concerning my sons, and concerning the work of my hands, Isa. 45. 11. *command ye me.*

Wherein God confesseth his Church to be his own work ; and therefore so comprehended in his care, that they may challenge his protection.

Again, He calleth his Church thus : *The Branch of my planting, the work of my hands, that I may be glorified.* Isa. 60. 21.

And David upon this prayeth, *Forsake not the works of thy own hands.* Psal. 138. 8

The reasons why the Church is thus called.

Because the Church is not an Assembly that doth gather themselves together : as we say, That Birds of a feather do fly together : but it is *ecclesia*, it is a congregation of such as the free election of grace hath called out of the world by the ministry of the Word of God, and the Sacraments.

The first Church of God, in whom God was glorified, consisted of Angels, intellectual spirits, whereof many kept not their first estate, but were excommunicated never to be redeemed.

The first Church of God on earth, were our first Parents, whom God created in his image.

The Creation miscarried by the fall of our Parents, who might have stood if they would.

The election of grace remained unchangeable and continued

nued a Church in *Adam*, in *Abel*, in *Seth*, which separated from *Cain* and his issue: in *Noah* and *Shem*, and in *Iaphet*, persuaded to the tents of *Shem*, in the calling of the *Gentiles*, so that all that have the election of grace, do come to be members of the Church by vertue of an effectuall calling: election designeth them, vocation declareth them to be the members of the Church, and both these are the work of God.

Will you take it from Gods own mouth? who saith, *Ye shall be holy unto me, for I the Lord am holy, and have severed you from other people that you should be mine.*

The Church is called the work of God, in respect of his perpetuall presence with it, and preservation of it, both by his own speciall providence, which is the priviledge of the Church, & also by the subordinate ministry of his holy Angels.

For his own providence, he hath declared it in a promise, *I will not fail thee, nor forsake thee*, in which promise, what interest the Church hath, and every member thereof, the Authour of the Hebrews sheweth.

Let your conversation be without covetousnesse, and be content with such things as you have, for he hath said, *I will never leave thee, nor forsake thee.*

So that we may boldly say, *The Lord is my helper, I will not fear what man shall do unto me.*

For which gracious protection, St. Peter willettch us to commit our souls to him in wel-doing, as to a faithfull Creatour, so called, saith *Lyrannus*, *quia secure conservat, & gloriose coronat, non relinquit opus.*

He not onely buildeth, but standeth to reparations.

For the ministry and subvention of Angels, the Psalmist saith; *He hath given his Angels charge over thee, to keep thee in all thy wayes: They shall bear thee up in their hands.*

Are they not all ministering Spirits? sent forth to minister for them, who shall be heirs of Salvation?

The Church of God is called the Work of God, to honor God, for God is not so glorious in any thing that he hath wrought, as in his Church, for therein mercy and truth are together

gether, righteousness and peace kissed each other, our election adoption is *to the praise of the glory of his grace*. You Ephes. 1.6 and himself say of his Church. *The work of my hands, that I will be glorified*. For God is more glorified in those things, which he hath wrought by Jesus Christ in our flesh, and in those things which he doth for his sake, then in all the other works of his hands.

This will one day appear, it is revealed already in part to, for whatsoever God did work *sine verbo incarnato*, without the word incarnate, it all shall fail, and come to dissolution, to a worse condition, that is, an eternall being in wo.

For example, the heavens and the earth shall all perish, and new shall be made in their place; a new heaven, and a new earth, wherein God will plant righteousness.

The Angels that fell, and the reprobate, shall suffer eternall flames.

What remains now but Angels and just men, the elect Angels and the holy Church of God; the one sort elected in Christ, established in blisse by Christ: the other redeemed by Christ, these are reserved to glory, the just shall be as the Angels of God in heaven.

In this Church then God is most glorified.

The Church is called the Work of God, to give honour to here on earth, for God would have the World know, that he owns his Church, and that they are a peculiar people, a chosen generation, a royall Priesthood, that he delighteth in them. And again, the faithfull delight in nothing, but what he hath wrought in them and from them. So *Augustine* bringeth in the Church, saying;

Opus tuum in me Domine, vide, non mecum nam mecum si videris mecum, tuum si videris Coronas. Behold, thy work in mee, &c.

It is *Dauids* glory, I am thine,

All things else have the same maker, that have any being, but the Church hath the honour of curious and costly work, but the rest of the works of God are not worth the cost that is bestowed in the white washing of this work.

To turn this point into profit,

Seeing

1 Seeing we are the vwork of God in regard of election of grace, of creation and protection, this teacheth us to live godlily, righteously and soberly, in this present vworld, and to keep our selves unspotted of the vworld.

Ephes. 1. 4. 1 For election, *He hath chosen us that we should be holy, and without blame before him in love,*

Ephes. 2. 10 2 For creation, *We are his workmanship created in Christ Jesus unto good works, that we should walk in them.*

1 Pet. 2. 9. 3 For all his other favours, as that *we are a royall priesthood, an holy nation, a purchased people, it is, that we should shew forth the praises of him, who hath called us out of darknesse into his marvellous light.*

Survey thy soul, peruse thy vvhole conversation vvithout, search thy heart vvithin, suffer not the Work of the Lc rd in thee to be defaced, and defouled vvith the uncleannesse of grosse and foul sins. If Satan have been too strong for thee, that he holdeth thee captive, and bindeth thee, and maketh thee go vvhere thou vvouldest not, and do vvhat thou abhorrest, yet declare it by thy resisting of him that he hath usurped, thou hast not yielded him possession, let not sin set up a stool of vvickednesse vvithin thee, let it not reign in thy mortall body.

Do thy Maker so much right, to preserve and keep his vwork, as clean as thou canst from the defiling of the vworld.

2 Gather boldnesse from this consideration, to sollicite God in prayers, for so it is used as an effectuall argument, *Vivifica opus tuum*, revive thy Work, as *David, I am thine, O save.*

So *Solomon* enforceth his suit to God for *Israel*, for thou didst seporate them from all the people of the earth to be thine inheritance.

1 Reg. 8.
52, 53.

Therefore, he prayeth, *that the eyes of God would be open to their supplications, and that he would hearken to them in all that they pray for.*

2 In the petition that God vvould revive and quicken his Church, in the mean time, that is, during the affliction and vexation of it; we are taught.

That

That afflictions and the withdrawing of the light of Gods ² *Doct.* maintenance from his Church for a time, is such a deadening of that except it be quickened with some beams of grace and light, and have some *lucida intervalla*, it is a burthen more then they can bear.

Satan is a cunning Serpent, a roaring Lion, when he cannot leave to assault, he putteth his whole strength to it, as in the buffetings of *Peter*, and in the buffetings of *Paul*, and in the afflictions of *Job*. If *Peter*, had not he had Christs *ego cravi pro te*, have prayed for thee, and *Paul* had not heard his *sufficit tibi gratia mea*, thy grace is sufficient for me, and *Job* had not had a preserver of men to friend, how had it gone with them?

And great reason there is for this, why the Church should stand under the crosse, if it were not strongly supported by Christs grace.

For there is no lesson so hard for a child of God, to take it as to take up the crosse of Christ, and to follow him, to suffer the smart of affliction with patience and thanksgiving.

For in the very regenerate man, the flesh is both strong and unruly, and nothing so contrary to the flesh, as affliction and tribulation is.

Therefore doth God measure to his Children their portion of draught of this cup, because he knowes whereof we be made.

So the Psalmist saith, *The rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hand unto iniquity.* Psal. 125. 3.

And for this St. Paul saith, *God is faithful, who will not suffer us to be tempted above that you are able, but will with the temptation also make away to escape that ye may be able to bear it.* 1 Cor. 10. 13.

Wherein note for comfort in tribulation.

1 That though Satan have no stay of his fury and malice in our temptations, yet God will not suffer us to be tempted further, than he thinks fit. For there is good use to be made of some temptations, as St. James saith, *My brethren, count it joy, when you fall into divers temptations,* he meaneth temptations

tations of tryall, by which we do approve our faith and our patience, *St. Peter* saith.

1 Pet. i. 7. *That the triall of your faith being much more precious than gold that perisheth (though it be tried with fire) might be found unto praise, and honour, and glory, at the appearing of our Lord Iesus Christ.*

2 We see that all the elect children of God have a measure of strength to bear temptation, and he that gave them their measure, and knoweth what it contains, will not suffer them to be tempted further then they are able.

Herein many mistake themselves, and think their ability to bear affliction, lesse then it is, for indeed till God put us to it, we do not know how much we are able to suffer, and many great examples in Church story we finde of those Christians, young men and aged, tender Virgines that have seared their own weaknesse much, who have filled the catalogue of Gods confessours and martyrs with invincible constancy.

3 We see that when God openeth a way out of tribulation that the faithfull see an issue, though for the time the temptation be more then our strength, yet the issue in-sight, doth put mettle into us to bear it.

Heb. 12. 11 Howsoever, the flesh will be more then a looker on in this conflict, because *no chastning for the time seemeth to be joyous but grievous.*

For many fears arise in the hearts of the afflicted, and Satan is still suggesting, that God hath forsaken him that is afflicted.

Especially such a great affliction as this that was now threatned to the Church, the sword of the *Chaldeans*, depopulation of their *Cities* and *Towns*, destruction of the temple, deportation into the land of their enemies, and seventy years captivity: this shaketh their faith in the promise of God made to his Church, and maketh them to doubt that God hath forgotten to be gracious, and will shew no more mercy.

Let us learne of the Prophet what use we must make of afflictions in this kind, even prayer: O Lord, revive thy work, let us comfort our selves in all tribulations that we are the
work

work of Gods hand, and let us commend our selves to his fatherly love.

Prayer is *fidelis nuncius*, a faithfull messenger, we may dispatch away this messenger from *Babylon*, from the Lions den, from the belly of the whale, from the fiery furnace of heaven, and it will do our errand to God faithfully and effectually.

It is *St. Augustines* comfort. *Cum videris non à te amotam deprecationem tuam, securus esto, quia non est amota misericordia eius.* In Psal 65.

2 Petition. *In the midst of the years make known.*

That is in the mean time, whilst thy Church is in captivity, reveal to the thy gracious purpose of restoring & avenging them.

The true comfort in afflictions groweth out of a right understanding of the will and purpose of God therein, that is, *Doctr.* that he beareth a constant love to his Church, however he punish them.

1. This maketh them able to bear affliction, when we see *Reas. 1.* that God maketh a way to escape, as you heard from *St. Paul.* 1 Cor. 10.

And this is very cleer in this people, for God made known 13. to them his purpose concerning their bondage in *Egypt*, his will was thus revealed to *Abraham.* Know that thy seed of a *Gen. 15. 13* every shall be a stranger in a Land that is not theirs, and shall serve them, and they shall afflict them four hundred Years. And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance. *Ver. 14.*

This, as *St. Augustine* well understandeth, doth include all the time that passed between the birth of *Isaac*, and the entering of the people of *Israel* into the land of promise, during which time, they had no land of their own, and in a disjunct eading, they were either strangers, as during their first bode in *Canan*, and after in *Egypt*, or they served, as after *Josephs* death, and were afflicted.

Four hundred years are a long time, yet they saw an end of their travails, and afflictions, and they knew that their posterity should have rest at last, and they knew that God would judge their oppressours, this made them able to bear affliction.

Here is a picture drawn to the life of a christian mans life
Fff 2 here

drawing neer to God, for sinners without Christ, then God came and sought out *Adam*, he arraigned the offenders, and finding the Serpent guilty of the temptation, he cursed him; and there he promised Christ.

When mercy was revealed to man, then he called the man first, and then the woman. And ever since, that mercy was made known to the Church, the true Church hath had no other plea but mercy.

There is *misericordia condonans*, a pardoning mercy, he forgiveth all our iniquities, an article of faith, *remissio peccatorum*, remission of sins, there is *misericordia donans*, a giving mercy, he giveth medicine to heal all our infirmities.

2 *Reas.*

The Church knoweth that they have given God cause to be angry, they know that if his wrath be kindled but a little, he is a consuming fire, and it is a fearfull thing to fall into his hands, they know that in his favour is life, and at his right hand there are pleasures for evermore.

We have nothing to keep us from the anger to come but
Lam. 3. 22. mercy. *It is of the Lords mercies, that we are not all consumed,*
Psal. 51. 1. *for his compassions fail not. Have mercy upon me, O Lord, according to thy loving kindnesse, &c.*

We have nothing to bring us again in favour with God, whom we provoke every day, but his mercy. *But as for me I will come into thy house in the multitude of thy mercies.*
Psal. 5. 7.

3 *Reas.*

The Church knoweth that God is more glorious in his mercy, then in all his other attributes, for his mercy is above all his works; the justice of God is against us, because we are unrighteous: the wisdom of God is against us, because we have walked as fools, and not as wise men.

The holiness of God is against us, because we are unclean, conceived in sin, and born in iniquity.

The truth of God is against us; for *omnis homo mendax*, every man is a lyer; The power of God is against us, because we have forsaken him the fountain of living water, &c.

The Patience of God is against us, because he is a God that *loveth not iniquity*, neither shall evill dwell with him; he *hateth all those that work wickedness.* Out

Only Mercy is our friend, that maketh Christ our justice, our wisdom, our sanctification and redemption; that maketh truth perform gracious promises, and his power becometh our protection, his patience our peace.; *Dixitque misericordia,* riches of mercy.

This seemeth to excellent use;

1 To assure to us the favour of God, because it is built upon the foundation of Gods mercies, of which *David* saith, *The mercy of God endureth for ever, his mercy is everlasting.*

The knowledge of salvation given by the remission of our sins is, *Through the tender mercy of our God, whereby the day-spring from on high hath visited us.* Luk. 1. 77, 78.

So that if God be angry with us for our sin, yet his vvvrath loth not burn like fire; but as he sayd of *Solomon*, *I will chasten him with the rods of men, but my mercy will I not take away from him.*

2 It seemeth to rebuke those that put their trust in humane merits, or works of the Law, they that come to God for wages, forsake their own mercy; nothing so contrary to Divine mercy, as humane condignity.

3 Because here is anger and mercy together, this killeth all presumption, for he that is called *The God of mercies*, is called a *jealous God, and a furious Avenger.* 2 Cor. 1. 3. Nahu. 1. 2.

And the rods of men well laid on will smart, and draw blood.

4 This inviteth to new life, because, *The goodness and mercy of God leadeth to repentance*, and the Crown of it. Rom. 2. 6.

5 Seing we have so much need of mercy our selves, let us shew mercy unto others. *Estate misericordes, ut pater vester coelestis*, be ye mercifull, as your heavenly father; for there shall be judgement without mercy to him that sheweth no mercy

Christ abideth yet naked, and sick and imprisoned, and hungry and thirsty, in our poor brethren, as his mercy embraceth us, so let our mercy embrace him, that he may say, *surivi & pavistis, I was hungry, and ye fed me.*

Ver. 2. *God came from Teman, and the holy one from mount Paran, Selah. His glorie covered the Heavens, and the Earth was full of his praise.*

- 4 *And his brightness was as the light, he had horns coming out of his hand, and there was the hiding of his power.*
- 5 *Before him went the pestilence, and burning coals went forth of his feet.*

divis. **T**He second part of this Psalm doth contain a celebration of the prayles of God, which also doth declare upon what grounds, the Church in affliction and captivity doth trust in God.

The whole Section is a commemoration of the great power and glory, and power and mercy of God shewed in behalf of his own people, *v. 3, 4, 5. ad finem, v. 15.*

- 1 In his coming to them from *Paran* and *Teman*.
- 2 Of the same power and glory declared in giving of the possession of the land of *Canaan* to *Israel*.
- 3 In the dismay of the Nations, *v. 7.*
- 4 In the marvellous Water-works, *8, 9, 10.*
- 5 In their great victories within the Land.

I begin at the first ;

God came from Teman, and the holy one from Mount Paran.
The best exposition that I do finde amongst many, of these words, is, that here is remembred the coming of God to *Israel*, when he gave them the Law written in two Tables of stone, with his own hand.

For God came then from *Teman* and *Paran* : *Paran* was a great mountain neer to mount *Sinai*, but *Teman* signified the South; so God came from the South, thence came God to give *Israel* his Law, wherein he did expresse himself the King of this people, by coming so neer to them, by shewing himself so openly, and by revealing his wil to them so plainly.

is was so great a favour done to them, that he addeth *Se-*
hich word is onely used in *Dauids* Psalmes, and in this
 ie, and the word in the judgments of the learned is some-
vox optantis, the voice of one that wisheth, æquivalent to
 , or *vox admirantis*, the voice of one admiring, shewing
 speciall matter, or *vox affirmantis*, of one affirming, a-
 iuing what is said, or *vox meditantis*, of one meditating,
 iuing consideration of what is said. But withall, it is a rest
 iusique.

ome faith, it is, *commutatio metri*, or *vicissitudo canendi*,
 ory covered the heavens, and the earth was full of his

And His Brightnesse was as the Light,] he meaneth the
 tnesse of that glory wherein he appeared, when he gave
 aw set forth. *Exod. 19.16. For there were Thunders and*
nings.

had Horns comming out of his hands,] by *Horus*, in Scri-
 , strength is signified, the horne of salvation is the strength
 vation, the exalting of the horne is the advancing of pow-
 id these are said to be in his hands, because the hands and
 are called the strong men in the body, they are the in-
 ients of power.

And there was the hiding of his power,] there in that ap-
 ion, God did hide his power from the rest of the world;
 declared it perticularly to his Church, as *David* saith. *He*
not dealt so with any nation, and as for his judgments, they have Psal. 147.
own them. 20.

efore him went the Pestilence,] and burning coals went
 forth at his feet.]

is meaning is that God then declared himself mighty in
 unishment of his enemies, and the enemies of his Church,
 nder these two kinds of punishments by pestilence and
 he sheweth that God hath the command of all the in-
 ients of vvrath, of vvhich these two, by plague and fire,
 he most licking and devouring, putting no difference
 : they go.

And this hath reference to the many plagues wherewith he punished the Egyptians, when he brought his people from the land of Egypt, from the house of bondage.

The summe of all is this, that God hath declared himself glorious.

- { 1 In his speciall favour to his people.
- { 2 In his just vengeance.

From whence these points of doctrine issue.

- { 1 That the consideration of Gods former mercies, doth strengthen faith in present tribulations.
- { 2 That the Church of God hath a speciall interest in the povver and protection of God.
- { 3 That God is armed with povver to punish evill doers.
- { 4 That in all this God was glorified.

First, the consideration of former mercies doth strengthen faith in present troubles.

Therefore do they commemorate the manner of Gods glorious comming from *Teman* and of *Paran*, wherein he had glory in the heavens, and prayse upon the earth.

David did make good use of this point often. For when my distresse came, he found comfort in this remembrance.

Novv thou art farre of, and goest not forth with our armies.
 Psal. 44. 9. Thou makest us turn back from the adversary, and they which
 10. hate us spoile for themselves, &c.

To comfort this affliction, he beginneth that Psalme. We have heard with our ears, O God, and our fathers have told us, what thou didst in their days, and in the times of old.

How thou didst drive out the heathen with thy hand, and planted them, &c.

Psal. 74. 9. So, again, complaining of great afflictions. We see not our signes, there is no more any Prophet, this is his comfort. God is my King of old, working Salvation in the midst of the Earth.

Thou didst divide the Sea by thy power, &c.

Psal. 77. 2. So again, In the day of my trouble, I sought the Lord, my fear ran, and ceased not, and in the night my soul refused comfort.

Verse 5. Then I considered the days of old, and the years of ancient times.
 Psal. 4. 1. Thou hast enlarged me when I was distressed.

The reason why this doth minister comfort to the Church, *i Reaf.* is, because we have learned that our God is constant in his love, whom he once loved, he ever loveth; for he is without variableness, and shadow of changing, as the Apostle and the Psalmist saith. *But thou art the same, & thy years shall have no end.* *Pl. 102.*

The children of the servants shall continue, and their seed shall be established before thee. *27. 28.*

The goodness of God endureth continually.

Plal. 52. 1.

Because the commemoration of former benefits is a work *Reaf. 2.* of thanksgiving and prayse, and that is the highest service that we can perform to God in his worship, this is, *Sicut in celo*, it is heaven upon earth; *For it is a good thing to give thanks unto the Lord, and to sing praises to the Name of the most High.* *Plal. 92. 1.*

It is good for God, for, *He that offereth me praise glorifieth me*, and for that he made us. *Pl. 50. 23.*

It is good for us, for, *with such Sacrifices God is well pleased*; there is our happiness, for in his favor is light. *Reaf. 3.*

Again, the thankfull commemoration of former mercies of God to us doth draw on new benefits; for thanksgiving as it is Gods crop which he gathereth from us of the seed of his many favours, so it is our seed which we cast into the ground of Gods kindness, and it bringeth us an harvest of new blessings.

Every man thinks his seed well bestowed in good ground that yeeldeth an encrease, and God hath said;

Them that honour me I will honour.

1 Sam. 2.

This point is of excellent use, to stir us up to a wise consideration of the constant love of God, to such as fear & serve him. *Use.*

Benefits are soon forgotten; therefore, as David saith, *I called upon the Lord in my trouble*, so he stirreth up himself to thankfulness; *My soul praise thou the Lord, and forget not all his benefits.*

He found great comfort in this looking back.

When he undertook *Goliath*, and *Saul* discouraged him as unable for it, he looked back to the time past, and remembered how God had delivered him from a Lion, and a Bear, and

from that experience of Gods good help, he resolved to attempt the uncircumcised Philistine.

And in his declining years, when age grew upon him, he comforted his drooping spirits thus, *Thou art my hope, O Lord,*
 Psa. 71. 5. *God, even my trust from my youth.*

Upon thee have I been stayed from the womb, thou art he that took me from my mothers bowels.

6. *Cast me not off in the time of age, forsake me not when my strength faileth.*

There be three sorts of men that do even run themselves up on the edge and point of reprehension; we cannot here forgive them a chiding.

1 Those that; *tanquam prona pecora*, as groveling beasts do look onely upon the time incumbent; mistaking St. Paul, who saith, *I forget that which is behind.*

Lyranus understandeth him, *legalia & terrena.*

Theophilact better: *Præteritarum virtutum nihil remittor, nec memoria repeo, sed ea omnia post tergum relinquo.*
 Phil. 3. 13.

So we must forget all the good we have done, as being short of perfection, that we may mend our pace in the ways of Gods Commandements.

But the Apostle did look back to times past, to see what Christ had done for us, how he loved us when we were his enemies, how he washed us in his blood, how he forgave him his sins, and how he obtained mercy of him, because what he did, he did it ignorantly through unbelief.

2 Those also are here reprov'd, who look only to the time past, and see therein nothing but Gods temporall favours, but regard not the times present, and consider not Gods spirituall graces

Some that lived in the time of Popery, do prayse those daies: then was good house-keeping, easie rents, a constant fashion of apparel; that many Gentlemen had the lands of their grandfathers in possession, and their cloaths on their backs; then was no seeking of reversions, or buying of offices, no market of Church-livings.

Israel did so: Remember the fish that we ate in Egypt for nourish,
the Cucumbers, and the Melons; and the Leeks, and the Onions, and
the Garlick, Num. 11.
 5.

I deny not, but when the people of this Land vvere fewer, and the vanity of the pride of other Nations, and many of their foul sins kept home, and were not imported hither, there were better times for the belly then these are.

But let us see the state of souls at that time, they were then in the house of bondage, under *Pharaoh of Rome*: Beef and Mutton, Wheat and Barley were cheap: but the two Testaments, the two breasts of the Church, vvere like a Fountain sealed up, and like a Garden enclosed.

But when Queen *Elizabeth* began to rest in this Hemisphere, like the Sun to run her race, she turned that night into day, and maintained this light till she vvas taken up into heaven; and she that vvas a shining star on earth, and blest the Church of God here with Benigne aspect and influence, vvas made a glorious ever blessed Saint in heaven.

In the beginning of her reign, *God came from Teman: The Holy one from mount Paran*; God revealed himself in the glorious Sun-shine of his Gospel of peace.

3 They are also reproved, who out of too much fore-casting fear of the times to come, do quite forget both the former and the present mercies of God, and astonish themselves with representations of hideous formes of ensuing dangers.

The God that gave us his light of Truth, and hath continued it so many happy years of peace amongst us, hath begun, he will also make an end; by this light, no doubt, many faithful souls have found the way to the throne of grace, whose continuall prayers to God for the happy estate of his Church, are able to make this Sun stay his course, and not withdraw his light from us; their prayers and devotions know the way to heaven so well, and plead the cause of the Church so effectually, that we have cause to hope, that the goodness of God which endureth, yet daily will not fail us, but that we shall see it, and tast of it, in this land of the living.

Once, let us remember, under whose shadow we live, a learned gracious King, who hath seen into the darknes of Popery, and laid it open, no Christian Prince so much, no Christian more: he hath put his hand to the Plough, and he cannot forget *his* Wife.

Let us not make our selves certain afflictions, out of uncertain fears, and draw upon us the evils of to morrow, *For sufficient for the day is the evil thereof.*

Queen *Elizabeth*, brought into this Church and Land, True Religion and Peace, King *James* hath continued it, let us be thankfull to God for it, and let us be ever telling what the Lord hath done for our souls: Let not our unquiet vyranglings amongst our selves provoke the God of Peace against us, neither let our busie eyes-dropping the counsels and intendments of State which are above us, and belong not to us make us afraid, our work is, *In all things to give thanks*, For what we have received already, for what we do possesse and enjoy: and pray continually for that we would have, *for all men; especially for our King*, that under him *we may lead a quiet and peaceable life in all godliness and honestie*: and then, *Rejoyce evermore, Rejoyce in the Lord, and again, I say rejoyce.*

1 Tim. 2.
2.

He that came from *Teman* and *Paran*, to a people, that sate in darknes and in the shadow of death, and gave us light, hath ever since so supplied us with oile, that we may say, *difficium vasæ*, the want is on our part, for truly God is good to *Israel*, to all such that have faithfull and true hearts.

To this end, let me stir you up to a remembrance of the times past, beginning at the *Initium regni* November, 17, in Anno, 1558. for so long hath this Sun of righteousness shined clear upon our Church.

2 *Doctr.* The Church hath a speciall interest in the power and protection of God, gathered from hence, he had hornes coming out his hands, and there was the hiding of his power.

There is a power that God openly sheweth, and that is extended to an universall protection of all the works of Gods hand, but there is a power that he hideth, and that is his speciall protection of his Church.

1 He protecteth them, *David* gives them a good instance in the former mercies of God to this people.

When they were yet but few, and they strangers in the land. 1 Ch. on.

And when they went from nation to nation, from one Kingdome to another people. 16. 19. 20.

He suffered no man to do them any wrong, but reprov'd even Kings for their sakes, saying, 21.

Touch not my anointed, and do my Prophets no harme. 22.

And the Psalmist can give no other reason of this speciall protection, but on Gods part, because he had a favour to them; and on their part, that they might keep his statutes, and observe his lawes.

And these be motives that establish Gods protection upon his Church, in all the ages thereof.

His mercy and our obedience, which lesson if we take out well, we shall learne thankfulnessse to him for his favour, and holinessse in our lives. And this is that godlinesse, vvhich hath the promises of this life, and that vvhich is to come.

2 He hideth the horne of our Salvation.

1 From his Church, in some measure, to keep us from presumption, so that we do often rather believe then feel the loving kindnesse of the Lord, and to stirre us up to prayer, for the more we are made sensible of our vnants, the more are we provoked to invocation of the name of the Lord.

2 From the world, that hateth his Church, that they may fulfill their iniquity, and declare their uttermost malice against the Church, and when he had suffered PHAROAH and his hoast to follow his people of *Israel* into the red Sea, and there taketh of their Chariot wheels, then they shall see it and say, *we will fly from the face of Israel, for the Lord fighteth for them against the Egyptians.* Exod. 14. 25.

Great is the profit of this point in the case of those spirituall desertions, vvhcreby God for a time seemeth to forsake his own children. Use.

Well are they described by Gods own mouth.

For a small moment have I forsaken thee, but with great mercies will I gather thee. Isa. 54. 7. In

In a little wrath, I hid my face from thee for a moment, but with everlasting kindnesse will I have mercy on thee, saith the Lord, thy Redeemer.

Which sheweth that the hiding of Gods protecting power, is not totall, but partiall, for it is in a little anger, and it is not finall, but temporary, for a small moment.

1 In outward things.

In the example in my text, God hid his hand in his bosome, & the horn of his Salvation was almost all out of sight for the space of 70 years, during the captivity of the Church.

So many of Gods dear Servants drink deep of the bitter cup of affliction, suffering the contempt and injuries of the world, in bonds, imprisonments, oppressions, scourges, such as the world is not worthy of: yet do they not want a secret feeling of the power of Gods protection, quickning their patience, and reviving his own work in them, in the midst of the years.

2 In spirituall graces.

Sometime God taketh away from his children their feeling of his love, and of the joy of the Holy Ghost, and that they finde with much grief.

1 In the oppression of the heart with sorrow, wherein they feel no comfort, as *David*; *My soul ran, and ceased not; my soul refused comfort. I did think upon God and was troubled.*

3. 2 In the ineffectuating the means of salvation for a time. For many holy zealous souls desirous to do God good service, do complain, that they hear the Word, & do not profit by it, they receive the Sacraments, and do not taste how sweet it is; they pray, but they feel not the Spirit helping their infirmities; they give thanks and praise to God, but they do not feel that inward dancing of the heart, and jubilation of the soul, and rejoycing in God, that should attend his prayse, yea, rather they perceive in themselves a going backward from God, as the Church complaineth.

Isa. 63. 17. O Lord, why hast thou made us to erre from thy ways, and hardened our heart from thy fears?

3. Sometimes when we have the zeal of Gods glory, and a strong

strong desire to serve him, we feel a failing in the act of obedience, and as the Apostle complaineth, *when we delight in the Law of God concerning the inner man: We finde another law in our members rebelling against the law of our minds, and leading us captive to the law of sin, which is in our members :* for, Rom. 7. 22

Sometimes, when we set and dispose our selves to the worship of God in prayer and thanksgiving, or to the hearing of the Word, either a covetous or a wanton, or an envious, or an ambitious thought thwarts us, and carries us quite away for a time, and we have much a do to redeeme our selves from it.

4 Sometimes we do feel such want of the Spirit of God in us, that Satan takes advantage thereat, perswadeth that God hath forsaken us : and thus many of Gods deare children feel the bitterneffe of despaire for a time, in which agony, *Job* cries,

For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit, the terror of God do set themselves in array against mee. Job. 6. 4.

In this fit of deep agony some have died despairing and blaspheming the name of God : some have done violence to themselves, and have died of their own hand, of whom let christian charity hope the best, seeing, that God hideth the horne of his salvation out of sight.

Therefore *David* prayeth, *O forsake not me utterly,* the word *is usque valde*, as our English over-long, for the word utterly, is somewhat too full of fear, and the hiding of this power, giveth hope to the distressed, the light will rest in darknesse. Ps. 119. 8.

3 *Doctr.* God is armed with instruments of vengeance to punish sin, pestilence, and burning coals.

The 10 plagues of *Egypt* do prove this and the destruction of *Pharaoh* & his host in the red Sea. And lest the Church should presume too far upon his favor, the story of the passage of the children of *Israel*, from the Land of *Egypt* to *Canaan* is full of examples of terror to evill doers, which the Apostle doth

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urge and presse to the *Corinthians*, and giveth them warning of the wrath to come.

1 Cor. 10. 5 For he saith, first in generall termes, that *with many of them God was not well pleased, for they were overthrown in the wilderness.*

And in perticular, he nameth some sharp judgment, For
Verf. 8. *fornication, there fell in one day twentie three thousand.*

Num. 25. 9 That *was the plague*, and St. Paul speaks within compasse, for we read 24000.

Verf. 9. For *tempting : of God, they were destroyed with serpents* : these
Num. 21. 6 were the fiery serpents.

Verf. 10. For *murmuring they were destroyed of the destroyer*, which I understand the plague.

Num. 14. 37. Those men which did bring up the evill report of the Land, died by the Plague before the Lord.

Pf. 106. 18. David describing the judgments of God in those dayes,
Num. 16. 31. saith; *A fire was kindled in their company, and burnt up the wicked* : meaning the 250 that offered incense, who murmured against Moses and Aaron.

Thus you see, how the pestilence still walked before him, and burning coals at his feet.

Not onely without the pale amongst the enemies of his Church, but within fowl amongst such, as were reckoned with the Church.

1 Reaf. In which course of powerfull justice, he hath still gone forward to put the sonnes of men in fear, that they may know they are but men, and that they may not dare to resist the right hand of the most High.

For Satan doth still suggest that God is mercifull, and so animates sinners to do evill, by feeding their presumption.

Therefore the children of God, who set God always before their eyes, do not only behold him as he is *rogatus* in peace, or as he is *rogatus* easily entreated, but as he is *oculatus* to behold, and *aculeatus* to sting sinners, it is the voice of the Church.

Isa. 26. 6. In the way of thy judgments have we waited for thee : this keepeth children in awe, this shewing of the rod saves them

by a swinging, and for the ungodly of the earth, it filleth them with the terrour of the Lord, they dare not do all that they would, for fear of the pestilence that destroyeth at the doom day, and for fear of stirring these coals at the feet of iud, which can so soon overtake them. So God hath these judgments at hand, to put men out of hope of impunity, which the greatest flattery to sooth up sin, that is;

the false Prophets seduced the people of God, saying, peace, peace: Ezek. 13.
and thereby, 10.

They strengthened the bands of the wicked, that he should not return from his wicked way, by promising him life. Verse 22.

It is said of the Magistrates of the earth, *That they do not as the Sword in vain*, and can we think that this supream word of all doth carry these rods of vengeance so near him; the Pestilence before his face, and these burning coals at his feet for nothing

2 Hee nameth these two judgments for all, because they 2 *Reas.*
: of sudden dispatch, and of quick execution: the plague we know how speedy it is in a work of destruction, three days stillence swept away threescore and 10000 in *Dauids* time.

We cannot forget what desolations it hath made in this great City, and what terrour it made all the Land over.

Fire is a merciless Element, sudden and cruel in consumption of all combustible matter, the Apostle chose that resemblance, to expresse God in a fury, *Deus noster ignis consumens*, Our God is a consuming fire.

Here is not onely the violence of wrath, but the suddainesse 1 *Theff. 5.*
so expressed, the last fire that shall destroy the world, shall come as a Thief in the night, as that shovver of fire and Brimstone fell upon *Sodom*.

This teacheth the man of earth, vvho is but man to feare 1 *Use.*
when the plague commeth, to consider that he is but stubble; and therefore not fit to encounter this fire, he is but man, and not fit to meet this devouring pestilence; therefore let him not provoke the God of this povver, let him not stir up these als, nor awake judgement, rather let him quench this fire *with the tears of true repentance.* H h h 2 As

Rev. 3. 3. *As Christ said to the Church of Sardis, Remember how thou hast received and heard, holdfast and repent, if thou wilt not match,*
 Amos 6. 3. *I will come to thee as a thief.*

It is not the vway of peace to put avway the evil day, rather let us put avway the evil, and break off our sins by repentance, that vve may obtain mercy in the time of need.

He that hath such ready instruments of vvrath to punish sin, is not to be dallied vwith, he may surprise us on the bed vwhereon vve study mischief; he may meet us at the doore vwhen vve are going forth to act it, he may overtake us vwhen we are upon the vway, he may cut us off in the act of sin, and bring us from the fact to judgement.

And howsoever his mercy hath the name above his other works, and his patience and long suffering be the fruits of his mercy, yet he never had mercy enough to swallow, or consume either his justice or his truth.

He hath diverted his plague often, he hath sometimes called it in, and long he keepeth it in, for that he expecteth repentance, but he hath never turned it out of his service, but hath it always before him, he hath also turned his fire another way, that it might not come neer the Tabernacles of the righteous; but he hath never quenched it, it is always at his feet, if he moveth that moveth with him, the Rain-bow about his head is the joy of his Church, the coals of terrour at his fire, are the terrour of the wicked.

Use 2.
 2 We have also our lesson herein, for the Apostle saith;
 2 Cor. 5. 11 *Knowing therefore the terror of the Lord we perswade men, but we are made manifest unto God, and I trust are made manifest also in your consciences.*

We find this danger in sin, and this severity in judgement; thereupon we perswade men to a conscionable course of life, such as may keep them unspotted of the world.

If we do not acquaint you with the terrour of the Lord, and shew you the pestilence that walketh before him, and the burning coals at his feet, God will right himself upon us, for as he told his Prophet Ezekiel, so he will deal with us.

Son of man I have made thee a watchman to the house of Israel, therefore hear the word from my mouth, and give them warning from me, Eze. 3. 17.

When I say to the wicked, thou shalt surely dye, and thou givest him not warning, nor speakest to warn the wicked from his evil way, to save his life, the same wicked man shall dye in his iniquity, but his blood will I require at thy hand. 18.

This excuseth us to you, when we preach the rod of God, even pestilence and coales of fire, that this is not our furie and railing, as some call it, but it is the wrath of the Lord against sin, and if we temper a bitter potion for you to drink, it is not poison but medicine, and it is ministred to you, as God himself saith, to save your lives, that you may not dye in your sins, it is the *therapentique* physick to heal your souls, it is *prophylactique* to us, to prevent disease, that we perish not for your unrepented sins.

The arrows of vengeance are aimed at your sins, that you may kill sin and save the sinner alive, Cry therefore, *Spare us good Lord.*

4 Doct. God is glorious in heaven and in earth for this: Heaven is covered with his glory, and the Earth is full of his praise.

This is the confession of David;

O Lord, how excellent is thy name in all the Earth, who hast set Psa. 8. 1
thy glory above the heavens.

What need we any more reason to think this his due, then *Reason.*
these two;

1 *His name onely is excellent, his glory is above the Earth and Heaven.*

Here we are sure we cannot over-doe in matter of praise and glory: the Angels and Saints do him that service, and cover the heaven with the praises of God, for his love Psa. 148.
shineth to his Church; and we pray *Sicut in Cælo*, as in heaven. 13.

He also exalteth the borne of his people, the praise of all his Psa. 148. 3.
Saints.

Use.

Let not us sit out vvhhen all joyn to glorifie God, let not any of us like the fleece of *Gideon* be dry, vvhhen all the floore is watered vvith the joys and jubilations of the Church. *David* is not content vvith a bare praising of the name of God, as they that say alway. *The Lord be praised*, but he requireth both a song, *Canticum novum*, a nev v song, and that in the congregation of the Saints.

Ps. 149. 1.

Verse 3.

He also requireth a dance, he requireth also instruments of musique, he gives reason.

He vvould have us delight in the service that we do to God, therefore he addeth.

Verse 4.

The Lord taketh pleasure in his people, he will beautifie the meek vvith Salvation.

Verse 5.

Let the Saints be joyfull in glory, let them sing aloud upon their beds.

Verse 6.

Let the high praises of God be in their mouth.

This is that vvvhich this example requireth, not to be shallovv and sleight in the promises of God, but to strein our selves to the uttermost: the inward man of the heart, the voice, the hand playing, the feet dancing, till vve cover the heaven, and fill the earth vvith his glory.

Verse 6. *He stood and measured the earth, he beheld, and drove in sunder the Nations, and the everlasting Mountains were scattered; the perpetuall hills did bow: his ways are everlasting.*

2 **H**ere is a commemoration of the power and glory of God, in giving to his *Israel* the Land of *Canaan*, for their possession.

Diverse judgments have made diverse constructions of these words.

Mr. *Calvine* is of opinion, that they declare God in his glorious Lordship, over all the world, for as *David*, when he should come to be absolute Monarch of *Judah* and *Israel*, said, *I will rejoyce therefore, and divide Shechem, and mete out the valley*

ley of Succoth, &c. So God is here declared absolute Monarch. in this phrase of measuring of the earth: as *David* would cast his shoe over the *Philistines* would rejoyce: So God is here declared Conquerour of all by dividing in sunder the nations, &c.

St. *Augustine* turnes all into Allegory, and applieth it to Christ.

You remember, how before, I found that the Church doth comfort their present miseries, with remembrance of Gods former mercies, therefore I choose to keep pace with the story of Gods former mercies to his *Israel*. And as before he spake of the coming of God from *Teman* and *Paran*, when he appeared glorious to them in giving the law, so now he comes to another powerfull mercy, that is, when he gave them the promised Land, for then he that went before them all the way of their journey in their removes, now stood still, as declaring that now they were come to the land of their rest, as he had promised it.

And there, *He measured the Earth*, it is ascribed here to God, that he divided the land amongst the Tribes, because it was done by lot, wherein not chance, but God answered.

This hath reference to that story which we read *Iosua* 5. for when the people were entred into the land of *Canaan*, and were come so far in to it as *Gilgall*, that the Ark of God was setled in *Gilgall*.

Then God commanded the Sacrament of Circumcision to be revived, which in the whole journey between their coming out of *Egypt* to this place had been omitted, so long was it omitted, because of the journey that there entred into *Canaan*, but two of all that came out of *Egypt*, who had received the Sacrament of Circumcision, who were *Caleb* and *Iosua*.

Now all the males are circumcised at *Gilgall*, there the children of *Israel* kept the Pascheover, and there they began to eat of the old provision of corn, that they found in the land, and as soon as they had eaten thereof, *Manna* ceased, and there, *Verse 13.* There

There stood a man over against him, with his sword drawn in his hand, to whom *Joshua* went; and said unto him. *Art thou for us, or for our adversaries?* he said, *nay; but as a Prince of the host of the Lord, am I now come, and Joshua fell on his face, and did worship.*

Compare that storie with this text, and you shall see that this man that stood before *Joshua*, is he that stood in my text, and after measured the earth: and so *Joshua* conceived him to be, else he had not worshipped him, for *Joshuah* was not to learn that Angels are not to be worshipped.

So this place will not help the Church of *Rome*: for the maintenance of the worship of Angels, though *Lyranus* say, that it was *adoratio dulia, quia cognovit eum esse Angelum*. The man that stood there was that Son of man, that Prince of the Lords Armies, which brought *Israel* out of the Land of *Egypt*, out of the house of bondage.

And he stood there, for there was the Ark settled, and the Sacrament revived, and they were at home when they began to feed upon the provision of the promised Land: and next it followeth, that *He measured the Earth*.

For in the next Chap. *Jericho* was taken; Chap. 8. *Ai* is overcome; and shortly after the land is measured, and by lott assigned to the Tribes. The Nations are drove in sunder:] for they took and destroyed *Jericho*: *Ai*, and the five Kings that made war against *Gibeon*, as *David* saith, *He cast out the Nations and planted them in*. Then the everlasting mountains were scattered, and the perpetuall hills did bow.

These titles and attributes of Everlasting and Perpetuall, are in true propriety of sense onely belonging to God, but this is a poetick and figurative hymne, and by an *Hyperbole*, these words do signifie the mighty power of God, who stooped these unconquered mountains, fixt and settled in their places, to the obedience of his people, and brought the strenght of the land into their subjection.

Declaring that by no strength of their own, they got the quiet possession of that land; but they received it of the gift of God, who subdued the impregnable strength to their hand, and gave them victory, for it followeth;

His ways are everlasting] that is, as *David* doth render it ; *He doth whatsoever he will*. He long before promised *Abraham* his land, and though the posterity of *Canaan* have held the and in possession for many ages ; yet there is no prescription against God: *Nullum tempus occurrit regi*, he will goe in the way, that the counsel of his wisdom hath long agoe trode out for them.

There was an old curse which lay in the deck, and slept all his while, ever since *Cham* the youngest, the son of *Noah*, discovered his fathers nakedness, for then *Noah* awoke and knew what his sons had done to him, and he said, *Cursed be Canaan*, that is; Let a curse fall upon the posterity of *Cham* : these be the ways of God, for the issue of *Shem* drove out *Canaan*s seed and possessed their Land.

Here is another argument drawn from the same head with the former ; for the Church doth comfort her it self in present misery, by remembring what God did for them, in giving to them the possession of the promised Land, which is wholly ascribed to God, as the Psalmist;

For they got not the Land in possession by their own sword, neither did their own arm save them : but thy right hand, & thine arm, and the light of thy countenance, because thou hast a favour unto them. Psa. 44.3.

This commemoration of Gods settling them in the promised and serveth to comfort the captivity of *Israel* in *Babylon*, because it teacheth them ;

1 That their tenure of that land howsoever interrupted by calamities and deportations is a good tenure, they hold it by the free gift of God, who is able to maintain the right of his donation against all.

2 That there is no counsaile or strength against the Lord, or he that can subdue mountains, & eternal hills, and he whose ways are everlasting, is not to be resisted.

From which premises they conclude, comfortably, that they shall have their land again, and that their enemies shall not be able to keep them out of it with all their strength.

For God did not do so great things for them, to plant them

them in *Canaan*, for no long time his standing there : as if he would say, now I have brought them to their rest.

- His driving out of the Nations to make them room, his scattering of the mountains and bowing of the hills, all this was not done that *Israel* might hold the land of promise no longer : for the promise was made to *Abraham*, and St. *Mathew* Ma .i. 17. saith, that from *Abraham* to *David* are 14 generations : and from *David* to the deportation into *Babylon* 14 generations ; there were from the promise of this land to the captivity but 18 generations : and the first 14 generations from *Abraham* to *David* were well spent, before the land was possessed ; and so much God foretold *Abraham* , and foure hundred years delay, and expectation of the promise we have hereof from the mouth of Ge. 15. 13. God to *Abraham*, before they should come out of *Egypt* : and thirty years, were found added to that reckoning, before they had a deliverance, and forty more spent in the wilderness, four hundred and seventy years, which will make up much of the time between the promise and the possession of this land, that is, four of the generations.

Compare this with the promise of this Land, and you shall finde it so.

- Ge. 15. 16. *But in the fourth generation they shall come hither again.*

Now, for the terme for which they should have this land, that is set down before.

- Ge. 13. 15. *For all the Land which thou seeest, to thee will I give it, and to thy seed for ever.*

Yet we finde that for 70 years, they lost the possession of their land being carried captive into *Babylon*, and our Church stories, and the histories of the heathen writers old and modern, do shew that the *Jews* have lost this land almost 1600 years ; which may seeme to frustrate that deed of gift in respect of the terme, and so it doth for matter of fact, for matter of right it is questionable, and thereupon, some have determined : 1 that that Land is by right as yet belonging to the seed of *Abraham*, by vertue of that promise.

2 That in the last calling of the *Jews*, it shall be restored to them again, and that the Common-wealth of the *Jews* shall be re-
restored

referred there before the end of the world, as it was after the return from the captivity of *Babylon*, so that though there have been interruption of possession for so many years, there shall be no impeachment of title, but their right doth run on, till the time appointed for the restoring of them.

Concerning the calling of the Jews, and the restoring of them to the Church, *St. Paul* hath prophecyed so plainly, as *Rom. 11.* there can be no doubt thereof.

But for the restoring of them to the land of promise, we have no good ground in holy Scripture.

1. Because they have forfeited their estate therein, which they held with condition of obedience.

When thou shalt beget children, and childrens children in the land, and shalt have remained long in the land; and shalt corrupt thyself; and make a graven image or the likeness of any thing, and shalt do evill in the sight of the Lord thy God, so provoke him to anger. Deut. 4.25

I call Heaven and Earth to witnesse against you this day, that ye shall soon utterly perish from of the Land, wherunto you goe over Jordan to possesse it, ye shall not prolong your dayes upon it; but shall utterly be destroyed.

And the Lord shall scatter you among the nations. This is not without hope, for as by sin they lost their inheritance there, so by repentance it was recoverable.

When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and be obedient to his voyce. Verse 3.

He will not forsake thee, nor destroy thee, nor forget the Covenant with thy Fathers.

This proves their tenure conditional, and their restitution to this land after their return from captivity was also upon the same condition of obedience, as appeareth in the words of Christ.

How often would I have gathered thy children together, even as Math. 23. an hen gathereth her chickens under her wings, and ye would not. 37, 38, 39.

Behold, the house is left unto you desolate.

For I say unto you, you shall not see me henceforth, till ye shall say, Blessed is he that commeth in the name of the Lord.

That place is plain, that the habitation of *Jerusalem*, that is, *Domus vestra*, and the temple of which our God said, *Domus mea*, now become by abuse *Domus vestra*, shall be desolate till the second coming of Christ.

2 The Prophecies do speak plain.

Jer. 19. 11. *Thus saith the Lord of hosts, even so will I break this people, and this city, as one breaketh a potters vessel that cannot be made whole again.* My conclusion therefore is, that

Though the argument drawn from the free gift of that land to the people measuring out the same to the tribes, do serve to comfort their captivity in *Babylon*, with hope of restitution, yet now in these times, and ever since the dispersion of the Jews for the cause of Christ, this can minister no comfort at all to that nation, to promise them their land again.

I come to matter of instruction.

1 These words aime not at the generall scope of this Section, in which is declared that,

The remembrance of Gods former mercies is a sweet consolation of present afflictions.

2 Because he nameth the measuring out of the land of *Canaan*, to the tribes, the driving in sunder the nations, the scattering of the mountains, the bowing of the hills.

1 *Docemur*, We are taught, The best form of thanksgiving is that which maketh particular commemoration of the mercies of God to his Church, or to any member of it.

2 That the matter of thanksgiving is an acknowledgment of all benefits, as received from the hand and free gift of God.

3 From the phrase and manner of speech here used, we are taught, that figurative forms of speech, are in use in holy Scripture.

1 *Doct.* In thanksgiving, let us be particular in our commemoration, we have *Dauids* example for it.

Psal. 103. 2. *Praise the Lord, O my soul, and forget not all his benefits: so he stirreth up himself to remember them, to remember them all.*

The two Psalmes 105. 106. are full examples of this particular thankfulness, and they are good guides to such as would learn it.

The

This is necessary. 1 Because the more perticularly we re- *Reas.1.*
compt the favours of God to us, the more we discern Gods
love to us, as in the example of this people, *Moses* saith. *Deut.4.*

That God had done much for this people, never so much
for any, read from *Verse 32. ad finem 38.* And all those favours
grew out of one root, *Because he loved thy Fathers.* 37.

It is the Apostles note. *Ecce quantam charitatem*, behold, how
great love. *Sic Deus dilexit mundum*, God so loved the world.

2 Seeing Gods temporall favours are not always bestowed *Reas.2.*
in love, but are made rods to whip the ungodly, this is a cer-
tain rule, that these favours of God are evermore tokens of
his love to such as are thankfull for them, and to none else.

3 They that keep an inventorie of their receipts, and are *Reas.3.*
always reckoning and reporting the bounty of God to them,
shall finde that their receipts of favours have been more and
greater then their issues of prayers.

For how many great blessings have we from God, that we
never prayed for, so that God giveth us much more cause of
thanksgiving and prayse of his name, then of prayer and
supplication.

4 Thanksgiving is a work of justice: as *David*, it well be- *Reas.4.*
commeth the just to be thankfull, and again, give to the Lord
the glory due to his name, that is for every perticular benefit,
perticular prayse and thanks.

Thanksgiving doth put us in mind of our unablenesse to *Reas.5.*
requite God, we cannot make him amends for his favours
done to us, we shall finde, that our wel-doing extendeth not
to him, we must therefore do good to all, *propter Dominum*, for
the Lord.

6 Thanksgiving doth put us in mind of our unworthinesse, *Reas.6.*
as *Mephibosheth* to *David*, *What is thy servant, that thou*
shouldest look upon such a dead dog as I am. *Jacob*, *Non sum dig-*
nius, I am not worthy. *David* himself, *What is man, that thou* 2 *Sam.9.8.*
art so mindfull of him?

7 If we will forget, God will remember us, as to *David*: *Reas.7.*
I anointed thee King over Israel, I delivered thee out of the hand
of

of Saul, I gave thee thy Masters house, and thy Masters wives into his bosome: *Domus Israel. Domus Jude.*

Use.

Surely, we have not well taken out the lesson of thanksgiving to God, for to shuffle it up with generall. God be thanked, for all comes, if but coldly, and is a poor rependam, for all the benefits bestowed upon us.

St. *Augustine* upon those words of *David*: *And forget not all his benefits*, saith, *pro quibus bonis? primo quia es, causa non est, sed est & lapis, deinde quia vivis, sed vivit & pecus, sed fecit te ad similitudinem suam, suum exigit retribue ei similitudinem suam in te.*

Look to the common blessings of the God in generall : upon the Church in which thou livest, pay God his debt for the good he hath done, before thou finde fault with the defect in it : recompt what he hath done for the Common-wealth in which thou livest.

Looke home to thine own family, to thine own person : recompt thy spirituall graces, thy temporall blessings : consider what God hath given thee, what he hath forgiven thee, the preventions, the subventions of his love : what spirituall, what temporall evils thou hast either not felt by his keeping of thee, or escaped by his delivering of thee : and to all, and to each of these say ; *The Lord be thanked.*

It is a small duty that is required of us, to repeat what God hath done for us.

2 Doct. *Hee stood and measured the Earth, he drove asunder the Nations, hee scattered the everlasting mountains.* Here wee are taught to give the whole glory and prayse of all good to God.

We know that *Joshua* brought this people into the promised land, that he caused the land to be measured, that he led them against the Inhabitants of God, and that the people of God did valiantly ; yet, *Not unto us, not unto us, but to thy name give the praise.*

Reason.

We need no other reason for this Doctrine, then that of St. *James*, *For every good and perfect gift cometh from him*

Thanks

Thanks are given to creatures as the ministers and instruments of God, by whom he worketh the good pleasure of his will, but none hath a proper right to them but God onely. The Lord giveth, the Lord forgiveth: in both he useth the ministeriall means, for both he must be thanked.

1 This serveth to inform our understanding in the truth of this Doctrine, because the ignorance hereof is the mother of unthankfulness: It is Gods complaint: *The Oxe hath known his own, the Ass his masters Crib: but my people do not know, &c.* Use 1. Isa. 1. 3.

It was charged on them in *Hosea*.

She did not know that I gave her corn, and wine, and oile, and multiplied her silver and gold. Hos. 2. 8.

2 This serveth to reprove all those that ascribe the benefits which they receive to themselves, like them in the first Chapter of this Prophecy, that did *sacrifice to their net, and burn incense to their dragger, because by them their portion is fat, and their meat plenteous.* Jer. 2. 8. Hab. 1. 16.

3 This reproveth them that murmur, for seeing God is the Author and giver of all good, we must seek all from him, but we must not be our own carvers, we must learn to abound if the Lord giveth, and to want if the Lord taketh away.

4 This chideth those that repine at common blessings, when they do abate any thing of their own perticuler profits.

Of this God hath given us a fearfull example, for the last year our portion was fat, and our bread plenteous, great was the unthankfulness of many to God for it.

Then the Landlord complained he could not have his rent: the Tenant that he could not pay it, plenty had undone him.

Such is the unconscionable rack of rents, generally through the Common-wealth, that plenty is a punishment to many, even a sharpe and smarting rod. And doth not God begin to visit our land with sudden dearth, how much of the hope of the earth doth now lye in steep in the drowned earth, never likely to pay the seed that the earth borrowed.

It is time for the Lord to pull thy hand out of thy bosome, and

and to whet thy sword, when thy mercies become burthens to the sons of men.

5 This reproveth all those that study men, and tender all their addressees to them, seeing their advancement and establishment here on earth by the purchased love and favour of men, they seek not the Lord.

Did ever age show precedents so thick for posterity, of drooping, declining and falling greatness. Truly God is the Lord, and his name onely is excellent; If God must have the glory, all that is done for us, whatsoever is done for us must be done by him, else it must needs miscarry.

6 This serves to establish the hearts of those who have obtained any competency for the support of this life with contentment, for if God be the giver of my daily bread, and if his hand do minister to my necessities, he knows best what state of life is fittest for me, I will not aspire higher; he knows how much will serve me, I will not covet more; this resolution will give thee much peace, For it casteth all thy care upon God, who will never leave thee, nor forsake thee.

7 This also stirreth us up to walk in the obedience of the Laws of God, for if we consent and obey, we shall eat the good things of the land; let us seek the face of God, and depend upon his providence for all things: let us consider the fowls of the air, and the lillies of the field, and wherein we are better then they, even in our reasonable service of God, & conclude, that God will not let them want any thing that lead a godly life: so will he furnish us with matter of praise, that we may ever be telling of his goodness from day to day.

Unlawful and indirect means of bettering our estates, by corrupting of our consciences, do break our bags, and spring leaks in our Ships, that we and our goods perish, but the fear of the Lord maketh us rich; and what wanteth in the peace of the world, is supplied in the peace of a good conscience.

3 *Dott.* Figurative speeches are in use in holy Scriptures, this Text is full of them, so is this whole Psalm.

I will onely note these figures, which in this verse do offer themselves to us, for a tast.

1 It is here said that God stood.

This is spoken after the maner of men, for when hearing and seeing, and smelling, and touching, and tasting, which are our senses are attributed to God: when our parts of body, our eyes, ears, mouth, hands, feet, armes are given to him: our motions: as setting, standing, rising, going, striking and such are spoken of God, know that these be figurative forms of speech, wherein the holy Ghost doth reteine our weak capacities, and under those forms of words, doth present to our understandings the unconceivable operations of the most high God.

And let us take heed that we do not conceive God in our thoughts like to man in the structure and composition of the body as the *Anthropomorphites* did.

For it is here understood by the standing of God, that when he brought the people to the promised land, there the processe ended, he stood there where he brought them to rest.

2 It is here said, that he measured the earth, that is, also a figurative manner of speaking, wherein that is charged upon him, which was done by his direction and warrant.

3 *He beheld and drove in sunder the Nations.*

God is all eye, and beholdeth all things, all ear, and heareth all things; all hand, and maketh all things, and doth whatsoever he wil: all foot and standeth in all places: he is here said to behold, which denoteth his provident care of his work, and he is said to drive in sunder the Nations, because he ordeined their expulsion, and he gave commission for the destruction of them, that he might give their land, according to his promise, to his own people.

4 Where he calls the mountains everlasting and the hills perpetuall, this is also a figure. For these be attributes onely belonging to God to be everlasting and perpetuall, and it beweth the stability and settlednesse thereof.

5 There is also another figure in the very name of mountains, for we must not literally understand that there was any violence offered to the mountains and hills, but thereby the strength and processe and settled estate of those nations that

dwelt in the land of *Canaan*, is signified, and so the scattering and bowing of these mountains, doth expresse the dispersion of those nations, or the bringing of them under the yoke of subjection to the people of *Israel*.

6 His wayes are everlasting, this is also figurative, for by the ways of God are understood here the counsels and decrees of God, and his executions of his will, which are sudden operations, but proceed from everlasting wisdom.

And this is the wisdom of the Reader of holy Scriptures to observe, what is spoken literally, and what figuratively, that many errors and heresies may arise.

As even in this attribution of the parts and motions, and actions of the body of man to God, the *Anthropomorphites*, not understanding the figure, did conceive God in body like man.

The heresie of transubstantiation grew out of the mistake of those words, *hec est corpus meum*, this is my body, wherein the figure not observed, the *Romanists* do believe a reall transmutation of the bread into the body of Christ: whereas that is to be understood only by sacramentall representation, as the sacrament of Circumcision is called the covenant of God in the flesh, and the water of Baptisme, is called the laver of regeneration, being the sign and seal thereof.

Mat. 16. 16 You know that when Christ said to his Disciples; *Beware of the leaven of the Pharises*: they understood him not to speak figuratively, and said; *It is because we have taken no bread*.

So when he said, *Destroy this Temple*: the Jews understood him of the temple at *Jerusalem*. The Scriptures of both Testaments, are full of examples of figurative speaking.

The whole book of the song of *Solomon*, is a continued figure, and all the poetickall part of holy Scripture abound therewith.

The reasons why the wisdom of God hath thus expressed itself, are:

1 Because herein he would commend to us the use of that excellent science of the Rhetorick, which teacheth the use of

figures, for there is no eloquence or oratory in all the wisdom of the world, comparable to the holy elocution of Scripture, the majesty whereof is such, that it convinceth the judgment of man, and maketh it to yield it to the breath of God.

2 Because this cripticall manner of speaking doth involve the secrets of Gods wisdom in some obscurity, to stirre up and awake our diligence in the search, that we may be put to it to study holy Scriptures, as Christ saith, *Επισκευασθε, search; for easie things do soon cloy us and make us idle.*

3 Because this difficulty, doth put us to our prayers, to beseech God to open to us the secrets of his wisdom.

4 This makes us fear God, because the secrets of the Lord are onely revealed to them that fear God.

5 This difficulty is so sweetned with the pleasant mixture of art, as it hath *omne punctum* in it, for it minglesh *utile dulci*.

6 It doth teach us to be spirituall, for the carnall man cannot perceive the things of God, because they are spiritually discerned, and the letter killeth, but the Spirit giveth life: this Spirit he hath left to teach his Church, and to bring all things to our remembrance.

7 This obscurity doth call upon us to set apart some time for the study and search of Scriptures, and we cannot employ our spare hours of leasure better then in this search, for here are the treasures of wisdom and knowledge, and these are able to make the man of God wise to salvation, perfect, then to thoroughly, perfect to all good works.

8 He hath distributed his graces in his Church accordingly, and hath ordained some to be teachers of others, whose whole time is consecrated to the study of this book of Scripture, that they may be able to understand this word aright: divide it aright to their hearers.

Herein you have a great advantage, if you consider the Goodnesse of God to you, for in one hour, you reap the harvest of our labours in many hours of our readings, of our inventions, judgments, search.

These reasons I gather from *Clemens Alexandrinum*, *St. Augustine*, and *St. Gregory*, and some others.

Use 1. This teacheth us that the worthie Minister of the Word must be no smatterer in those necessary arts and learning, which is helpfull to the study of Divinity, for want whereof many bunglers handle the Word of God too homelily, and instead of giving a constant light do only make a blaze, which yet like one of our night-walking fires devours more admiration, than the full Moon that shines all night long.

Logick and *Rhetorick*, are two such necessary and requisite parts in a Minister, as without which, neither can the method of Scripture, nor the power of the arguments therein used, nor the clear interpretation of the words be given.

2 This teacheth the hearer and reader of the World, to put his strength to it, not to parrot the words of Scripture, but to study the sense thereof.

St. Origen saith, that as man, so the whole Bible doth consist of a body and a soul, the body is the better, the sense is the soul of Scripture.

That is the spirituall Manna that giveth strength to the weak, that is, the true Light that giveth understanding to the simple.

3 Let not this discourage any zealous Christian from exercising himself in the reading and study of holy Scripture: because we do confesse, that the figurative forms used therein, do often make the Scripture obscure.

For we do also affirme, that figures do sometimes give light to our apprehension, and make the mind of God better known to us: as when Christ saith;

I am the good Shepherd: as *David* said, *The Lord is my Shepherd:* this doth make Christ better known to us in his carefull protection of us, and his watchfull keeping, and his plentiful feeding, and safe foulding of us, and in such like.

Now, because the Church of *Rome*, hath taken advantage of the obscurity of the Scripture, to forbid the translation thereof, into the vernacle tongues of nations, and to prohibit by

persons, or any other without special leave. Thus much I dare affirm, that holy Scripture are plain and easie in all dogmaticall points, all the articles of faith are plainly set forth, and the whole doctrine of godly life, and the way to salvation is openly declared. So far our Church doth avouch, yet withall we must consider, that there is a double plainnesse of Scripture.

1. *Rationall and Intellectuall*, which apprehendeth the true meaning of the words in Grammaticall construction, in Logically composition, and in Rhetoricall illustration, thus all the dogmaticall part of Divinity is plain to a naturall man, that is capable of these helps.

2. *Spirituall and Metaphysicall*, which is, saving knowledge, and is the work of the Holy Ghost in us, making us thereby wise to salvation, this knowledg is both the daughter and mother, of faith, for by faith we hear the word, else it would not profit us, and by hearing commeth faith, else it were unfruitfull.

Therefore I must indite many of the learned of the Church of *Rome* offlander, who have given out in print, that we do hold the whole body of Scripture so easie, both in the whole, and in every part thereof, that any unlearned men & women may read, and understand, all as they go; and that they need no interpreter. This no sober man will affirm; but that the difficulty is not such as should deter us from the study thereof, rather that it is such as inviteth us thereto, that we affirme.

This serveth us for caution;

1. Though the Scripture be full of figures, let us not make figures where there are none, and strein plain and evident Texts from their genuine and proper sense, to forreign and far-fetcht mysteries, as the Papist doth often.

For when *Peter* saith, *Ecce hic duo gladii*, they understand the double power of *Peter*, and so of al Popes as his successors Ecclesiasticall and temporall; so on these words:

He made two great lights, the greater to rule the day, the lesse to rule the night; that these two lights are the Pope to rule the day;
that

that is to say, the Church: and the Emperour to rule the night, that is, the lay people.

Where note, that as the Moon borroweth all the light it hath of the Sun, So must the Emperour borrow all his glory of the Pope.

Some of our own brethren have trode awry in this way, for an Article of Faith lyes bleeding in the unresolved judgments of many, by this fault of making a figure where none is.

The words of Christ, *Thou wilt not leave my soul in hell*, are plain enough:

For we know that Christ had a soul, we know that there is an hell, and we hear Christ say, that God would not leave it there.

But Mr. *Calvine* turns this into a figure, and his words be all oracles with some that take their faith upon trust, his figure is that, *descendit ad inferos diros in anima crucians denari, ac periti hominis pertulet*: he descended into hell, that is, he bare in his soul all the torments of the damned.

Ma^r. *Perkins* refuseth this as the meaning of the article, for he saith, all this is contained in the former: he suffered, was crucified dead.

And he findeth another figure in these words, by soul, he meaneth the body; and by hell, he meaneth the grave; for he thus rendreth it.

He descended into hell, that is, he was held captive in the grave, and lay in bondage under death for three daies.

Which need not, for the Article that saith, he was buried, contemneth that: for then *God did not suffer his holy one to see corruption*.

This turning of Articles of faith into figures, doth destroy faith, therefore without figure the safest way is to understand the word of the Prophets in their own proper sense & natural signification: by soul, to understand the living soul of Christ, which by death was separated for a time from his body.

By hell, to understand the place of the damned, in which
Christ

Christ triumphed victoriously over the Devil and his angels, and brought away the keys thereof, that he might open it to the reprobate, and shut it again: the elect to whom the promise is made, that, *The gates of hell shall not prevail against them,*

2 Let us also take heed, that where there is a plain figure, we do not understand that literally, to corrupt the Text: which was the error of the Disciples, to whom when Christ had spoken of restoring the Kingdom to *Israel*, they understood it literally, of the temporall Kingdom of the Jews, which was meant of the spirituall Kingdom of Christ.

So the woman of *Samaria* thought Christ had spoken of an Elementary water, and the Capernaïtes mistook Christ, speaking of the bread of life.

Therefore, let common judgements take good counsel, how they expound Scriptures, lest they pervert them to their own damnation, for as *Aug. Hinc nata sunt omnes hereses, quia scriptura bene intelleguntur non bene,* hence all heresies grow, &c.

Ver. 7. *I saw the Tents of Cushan in affliction, and the curtains of the Land of Midian did tremble.*

3 **H**ere followeth further instance of the Majestie and glory of God, and goodness to his Church, declared,

1 In the power of his fear, which was upon the Nations, When he brought his *Israel* to *Canaan*, for that put them into affliction and trembling.

2 In the wonders that he shewed in the work.

I saw the tents of Cushan in affliction.

Who saw this? not the Prophet onely, but the Church of God, to whom God hath made himself known by this judgement.

The vision was, that God did cast the fear of his people upon the Nations: he nameth *Cushan*, or the people of *Ethiopia* bordering

bordering upon *Egypt* and *Midian*, which took name of *Midian* the son of *Abraham* by *Keziah*.

The terrour of God fell upon many Nations, when God put *Israel* into the way to the promised Land, and long after; and these two Nations are hereby a figure Poetically and Rhetorically named, for many Nations.

Gen. 10. 6. The reason whereof I conceive to be this;

Cushian or *Ethiopia* took name from *Cush* the eldest son of *Cham* them youngest son of *Noah*, to shew, that though *Canaan* the son of *Cham* be onely named in *Noah's* curse, yet the smart thereof should also light upon *Cush* also, and he should taste also of affliction.

Again, herein the extent of this terrour is well expressed, that *Cushan* or *Ethiopia* should be made to tremble, which was remote from *Canaan*, for the whole land of *Egypt* lay between.

Midian lay neer to that land, so that I understand the Text thus; That God cast his fear upon people remote, and near hand, and shook them with trembling at his mighty power, when he brought his *Israel* into the promised Land; and this was so palpable and manifest, that the Church of God could not but take notice of it.

By tents and curtains, he expressed this people dismayed not in their Cities and Towns, and places of habitation, but in the fields, and amidst their military preparations, when their tents were pitcht, as it were in readinesse to give battail: which is a Rhetoricall amplification of the greatnesse of their terrour.

My observation from this place is this;

Doctr.

The power of God shewed in the terror of the wicked, doth prove that there is a God, and therefore no people on earth can be altogether ignorant of the God-head.

Why should the tents of *Cushan* be in affliction? Why should the curtains of *Midian* tremble? but that the fear of the Lord is upon them, God daunteth and dismayeth them.

It was one of Gods promises to his people; Ye are to pass through

through the coasts of your brethren the children of Esau, which dwell
in Seir, and they shall be afraid of you.

Deu. 2. 4.

This deliverance of Israel from Egypt was a most memorable
act of Gods power, and made his name great in all the earth ;
followeth,

He, (i.e.) Esau) knoweth thy walkings through the great wil- V. r. 7.
derness : these forty years, the Lord thy God hath been with thee, thou
hast lacked nothing.

Rahab that entertained the Spies whom Joshua, sent to view
the Land of Canaan, saved them from the dangerous pursuite
of the messengers of the King of Jericho : and she said to
them:

I know the Lord hath given you the Land, and that your terror is
fallen upon us, and that all the Inhabitants of the Land melt because
of it. Joih. 2. 9.

For we heard how the Lord dried up the waters of the Red Sea 10.
in you, when he came out of Egypt, and what you did to the two
Kings of the Amorites on the other side Jordan, Sihon and Og,
whom ye destroyed utterly.

And as soon as we heard these things, our hearts did melt, neither
did there remain any more courage in any man because of you, for
the Lord your God, he is God above in Heaven, and in Earth be- 11.
cause.

And this is the right way to make God known to the wick-
ed and ungodly of the earth.

From thence came that prayer of David, Put them in fear, Ps. 9. 20.
O Lord, that they may know, themselves to be but men. The fear
of God will smite them with such terrour, that they shall not
have heart to stirre against him.

So it is said that God is known by executing his judgments. Reason.

For as the Apostle saith, the very naturall man hath the work Rom. 2. 5.
of the law written in his heart.

The law written in the heart of every man is a generall
principle both of truth in the understanding, which affirmeth,
the divine nature, and of avve in the affections to make him
fear. And this law is not idle, but it worketh, for there
is

is, ἐργον τοῦ νόμου, the vvorke of the lavv. And this is the true cause vvhy there is no peace at all to the vvicked man, because he hath the lavv of nature vvorking vvithin him, vvhich is against him, and he hath not the lavv of grace to lay the storms vvhich the law of nature raifeth.

From hence it commeth, that the wicked flyeth when no man purfueth, as *Solomon* saith, *and he feareth where no fear is* and *Tully* could say, that all the poetickall fictions of the furies which disquieted men so much, were but the pinchings and convulsions of mens guilty consciences, who when they had done evill, knew that they had broken the law written in their hearts, and then feared the power which they saw above them armed with vengeance against evill doers.

Use.

St. *Paul* teacheth us the use of this point.

Rom. 31. 3.

Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.

Where doing that which is good hath a double reward, for it quiteth fear, and it crowneth us with praise. Me thinketh that this consideration of the reward should stirre us up to say:

John 6. 28, 29.

What shall we do that we may work the works of God? They will Christ tell us: This is the work of God; that ye believe on him whom he hath sent.

Faith in Christ taketh away this terror of the Lord, as the Apostle saith, we knowing the terror of the Lord doe perswade men, and what is the thing to which the Apostles doe perswade, but to reconciliation with God through Christ: so that when we preach faith to you, wee preach peace, even as the Apostle saith, peace to them that are neer, & peace to them that are far off, and the God of peace sendeth his Son, the peace of his Church with the Gospell of peace.

2 Doct.

Wee are taught here that the welfare of the Church is the grief and vexation of her enemies: *Cushan* and *Midian* are afflicted, and in a cold fit, when they hear what God doth for *Israel*.

So did the *Egyptians* repine at the prosperity of *Israel*, in *Egypt* they said:

*Behold, the children of Israel are more and mightier then we : Exod. 1. 10
ome let us deal wisely with them, lest they multiply, &c.*

You see vvhat the vvorld thinks of their plots against the hurch of God, they think they do vvisely, vvhen they vex the Church, this is that wisdom which the Apostle doth call, carnall, sensuall, and diuinish.

And these be the wilemen, of which it is said ; *ubi sapiens*, here is the wiseman, and God hath made the wisdom of the world foolishnesse.

The reason of this opposition is given by our Saviour, the *Reas. 1.* world hateth you because you are not of the world, and I have chosen you out of the world, and for this they weep at the *ry* of the Church, they joy at their weeping, the Prophets complain.

Truth faileth, and he that departeth from euill, maketh himself Isa. 59. 15. *prey.* So David.

But mine enemies they are lively, they are strong, and they that are wrongfully are multiplied. Psal. 38. 19

They also that render euill for good are mine adversaries, because Verse 20. *follow the thing that good is.*

They began betimes, for Cain slue his brother : and wherefore *1 Joh. 3. 12* to be him? because his own works were euill, & his brothers righteous. *Ratio rationis.* We can easily bring you to the head of these bitter waters, so as Adam had fallen from grace when God kept his first liue upon earth, and conuicted and arraigned the transgressours, the man, the woman, and the serpent, he revealed is eternall counsell of election and reprobation, and put a difference between the seed and seed, the seed of the woman, and the seed of the serpent.

Which is not onely to be understood of the unreconciliable enmity that is between Christ and the Devill. For Christ was the seed of the woman, *quia solus ita semen mulieris, & non seminis viri semen sit.*

But hee meant therein that enmity which should be between the elect, vvho are the seed of the vvoman by naturall generation, and the holy seed by spirituall regeneration,

so called, *Semen sanctum*, and the seed of the serpent, for Chri calleth the vicked *genimina viperarum*, generation of vipers and to such he saith, *Vos estis ex patre vestro Diabolo*, you are

John 8. 44. your father the Devill.

Num. 21.
14.

For this *Rupertus* saith, that the Bible is called the Book the battails of the Lord, because it containeth the story the vvars between these two; the Church and the vvorld.

From this enmity vvhich God put between the Church and the vvorld ariseth this hatred and opposition, so that the prosperity of the vicked is *Dauids* grief, the miseries of *David* be the vvorlds joy, the joy of the Church is the affliction the vvorld.

God left the Devill in his fall, and took him not up again thereby forsaking him, he put enmity into him, and he for the hatred that he beareth to God, hath ever since persecute him in his Church, because his malice cannot extend to him.

And herein he is the more cruel, because he knowvs his time is but short.

Reas. 2.

Satan is but Gods instrument in the afflicting of the Church so it is said to the Angell of the Church of *Smyrna*. *Behold the Devil shall cast some of you into prison, that ye may be tryed, and ye shall have tribulation ten days.*

Revel. 2. 10

He goes about like a roaring lion, seeking whom he may devour. if he be kept from devouring, he biteth and rendeth, and doth vvhat hurt he can, for he is a murtherer, but if God shew the light of his countenance to them vvhom he pursueth, he is sick of that mercie, and so are all the tents of *Cushan*, the vvhole brood of vipers have this venome from the old serpent, to be afflicted at the prosperity of the Church.

For instance, I vvill prevent the time, *David* saith; *one day telleth another, and one night certifieth another.*

To morrowvs memoriall teacheth this day, this vvas the vigill of that popish holy day, vvhich the same Papists here at home, and many beyond the seas, hoped to have made festivall to all posterity.

The children of darknes had provided to put out our light, to quench the light of our *Israel*: it was an affliction to the Papists to behold religion and peace settled under the government of a learned King, who knew what he believed, and why, and who had discovered himself an enemy to their Antichristian and hereticall synagoge.

They saw a fair issue ready for timely succession, so gratioosly seasoned with the salt of heavenly wisdom from the first of their capacity and apprehension; that there remained no hope for their politike religion to finde footing in these Churches.

Their flourishing state of Church and Common-welth was such an affliction to them, that some Zealots of their Religion, the sons of thunder could no longer contain themselves, but their study was how to put their grief upon us, and to transfer our joy upon themselves.

They shewed us the vway of their rejoycing, their mercies were cruel, nothing could remove their grief at our vvesfare, but the destruction of the head and body, root and tree, and all in a day. And they that would have destroyed us thought, and the Jesuites and Priests of the Roman Faith taught them to believe, that they should do God good service.

We see the mercies of that religion so clearly in this horrible Treason, that all that knowv and serve the God of peace; have just cause to esteem Papists disloyall subjects, secret enemies to the State; bloody persecutors of the Gospell of peace.

Our stories are full of their malice, vvrackings, imprisonments, starvings, burnings, hangings, and many exquisite torments executed upon innocent and holy Martyrs.

But vwhen we remember the Powvder-Treason, that calleth all the tormentors of the Church before them mercifull: the Devill did never roar so loud before, the Bulls of *Rome* never bellov'd such terrour to the Church, as in that damnable and desperate attempt.

The provocation was their affliction at our prosperity, and

griefe at our vvelfare, again, this venome of the generation of vipers boiled over, and they that bore evill vwill to our *Sin*, sayd, one unto another. *Catesby* to his confederates.

I have bethought me of a way at one instant to deliver us from all our bonds, and without any forriegn help to replant the Catholique Religion, which is to blow up the Parliament-house with Gunpowder, for in that place have they done us all the mischief, and perchance God hath designed that place for their punishment: for this striketh at the root, and will breed a confusion, fit to beget new alterations.

What alterations could be here meant but those that *Job* felt, that our Land and Church might complain: *Thou hast turned my Harp into mourning, and my Organs into the voice of them that weep.*

How did they swallow up the joy of this change, in hopeful expectation of successe: but the children came to the birth, and there was no strength to bring forth.

Their own fear came upon them, For it was *Catesbyes* own *Lenvoy*, to his revealed Treason; But, saith he, *If this take not effect (as most of this nature miscarry) the scandal will be so great to the Catholick Religion, as not onely our enemies, but our friends will with good reason condemn us.* Thus did their minds mis-give, and abodements of evil did secretly call upon them, to fly from the anger to come,

This diverted them a while from this execution; and put them into a new project; *Thomas Winter* was sent (as his confession under his own hand reporteth) to inform the Constable of *Spaine* then coming in Ambassy from the King of *Spain* to our Sovereigne, of the state of the Catholicks in *England*, and to entreat his mediation to sollicite our King for the revocation of some penall laws, and the admittance of the English Catholicks into the ranke of his other Subjects. *Winter* met with him at *Bergen* neer *Dunkirk*, and by the meanes of *Owen*, an apostate Traitor, he had access to him, mooved him in his suite, and had a fair promise from him to do all good offices in
But
his errand.

But *Owen* discouraged that hope, saying, that he believed nothing lesse, and that they fought onely their own ends: meaning the state of *Spain*, holding small accompt of *Catholiques*.

Owen animated the *Treason*, and promised to send *Faux* over to help to set it forward.

From thence *Winter* went to another of our fugitives, Sir *William Stanley*, to *Ostend*, where he asked his opinion, whether, if the *Catholiques* of *England* should do any thing in *England* to help themselves; the Arch-Duke would second them? he answered, no: for all those parts desired peace with *England*.

After all these despairs, they had no remedy to cure their disease of envy at the gracious peace of this State, but their powder-plot, in which none but profest *Papists* within the land had any hand.

None that we can discover, but *Priests* and *Jesuites*, here or abroad did blow the fire.

No foreign Prince hath the dishonorable name of privacy with it, or abetment of it, onely the Church of *Rome* lent her help to this nefarious *Treason*, for there was here,

- 1 *The seal of Catholique Confession;*
- 2 *The bond of a Catholique Oath;*
- 3 *The Vow by a Catholique Sacrament;*
- 4 *The indiction of Catholique prayers, to be used for the prosperous success of the Catholique cause in England.*

Eut, I may be short in the Catastrophe of this whole danger, as God was sudden in his exceeding great mercies to us.

The nets were broken, and we escaped as a whole nest of Birds from the hands of the Fowler. Never was there day wherein God did so great things for this Land as on that day, never did the Sun shine in more perfect strength upon this Church then on that day, which God crowned with our deliverance.

It was and is a good use of this mercy, to fill our mouthes with laughter, and our tongues with joy; but that must not be all.

2 We must tell the people what things he hath done, and once a year, at least we must say, this is the day, that the Lord hath made, *exultemus & letemur*, and his praise must be in our mouthes, we must give unto the Lord the glory due to his name, and praise him according to his excellent greatnesse.

3 But that is not all, wee must being delivered from the hands of our enemies, serve him in holinesse and righteousnesse before him all the days of our life, and remember that if we do wickedly, we shall perish, we and our King.

4 But that is not all; we must pray also for the peace of our *Jerusalem*; for we shall prosper if we love it: for our brethren and companions sake in the common faith, we must wish it now prosperity, for the house of Gods sake, we must seek to do it good.

6 But this is not all, we must cast out the bond-woman, and her son, that is, the superstition of the blondy Church of *Rome*, I may safely perswade, thus far, every one of us out of his own heart, and thus farre we may go without our selves to let our light shine before men, that in our light they may see light.

The Minister may go further, for he hath the warrant of a lawfull calling, to reprove the works of darknesse openly, and to convince heresies, and to warne men to take heed of the leaven of the Scribes and Pharisees.

The Magistrate may go further, to execute the just laws of our land upon such, and let him see to it, that he bear not the sword of God in vain.

The soveraign Defender of the Faith amongst us beareth that high title, which is proper to all godly Kings, to this end, accomptable to none but God for his vice-gerency herein.

Verse 8. *Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea? that thou didst ride upon thy horses, or thy chariot of Salvation.*

NOW he proceedeth to commemorate the wonderful things that declared God a friend to his people, in their safe conduct to the land of promise. 2

1 The power of God shewed in the waters: 1 he made a passage for his *Israel*, through the red sea, as on dry land, to bring them out of *Egypt*,

2 He made a passage through *Jordan*, the river turned back, and gave them way to passe over into the land of promise.

The words of my text are easie.

Doth any man conceive that God did take any spleen at the river of *Jordan*, that he drove it back: or that he was angry with the sea, that he made dry land to appear: surely, God was not moved thereto from any fury against the creatures, which keep their course according to his appointments.

And he saith, that God did ride upon his horses, poetically, and figuratively, expressing God in state, riding on, as the Psalmist saith, prosperously.

And he calleth the protection of God the chariots of salvation, because God took them up to him to preserve them.

Verse 9. And this is well expounded in the next words; in a new figure.

Verse 9. *Thy bow was made quite naked according to the oaths of the tribes, even thy word, Selah. Thou didst cleave the earth with rivers.* Verse 9.

For here by the bow of God is meant the armour where-
M m m with

with God is furnished, for the defence of his Church. This bow is therefore said to be made quite naked, because then God declared that all the wonders which he did in the division of the waters of the red sea, and of *Jordan*, were wrought for the preservation of his Church.

This bow he always had, that is, this strength for his Church, but then he made it so naked, that the Egyptians cried, let us fly from *Israel*: and the tents of *Cushan* were afflicted, and the curtains of *Midian* trembled to see this bow of the Lord.

Abraham saw this bow, but in the case, for it was under promise, the Patriarchs saw it somewhat neerer hand, but yet not uncased, in the deliverance from Egypt, it began to be drawn out in the possession of the land of *Canaan*, it was made quite naked, and this was done.

According to the oaths of the tribes, even thy word, that is;

All this was done that thou mightest make good thy word, whereby thou hadst sworn to give this land to the tribes, the oath of God was sworn to *Abraham*, as *Zechariah* remembreth it.

Luke 1. 72 To perform the mercy promised to our fathers, and to remember his holy Covenant.

• The oath which he swore to our father *Abraham*.

Selah, is a rest for meditation, for admiration, it is a confession of the goodnesse of God.

Thou didst cleave the earth with rivers] This was another of Gods water-works.

Tremelius and *Junius* read thus: *flumina diffidisti terra*: and so it is no more but what before he said, more plainly exprest that: he clave the waters to make way for passage.

And to omit the various opinions of men, concerning this wonderfull work of God, I think it hath speciall reference to that story, where the people of *Israel* upon the way almost perishing with thirst, and therefore murmuring, *Moses* struck the rock, which by the commandement he should onely have spoken to, and the waters gushed out and cut themselves

Here was a double miracle, one in giving the water out of the rock, whence formerly none have issued: another in the continuance of this full stream, running along the way of their journey, in the wilderness to supply them, so the Psalmist saith;

These words do contein three parts.

- 1 The wonders which God shewed in the waters.
- 2 The motive that induced him.
- 3 The argument drawn from hence.

1. The wonders here mentioned are three.

- 1 He nameth the last as freshest in memorie, the division of the waters of *Jordan*, to give way to the passage of *Israel*, into the promised land.
- 2 He nameth the first, the cutting of a passage through the red sea to bring *Israel* out of *Egypt*.
- 3 He nameth the miracle of giving his people vvater out of the rock, and loading the stream along vvith the hoast.

- 2 The motive that induced him $\left\{ \begin{array}{l} 1 \text{ Affir.} \\ 2 \text{ Neg.} \end{array} \right.$

- 1 There was *internus motor*, the inward motive, his love to *Israel*, and his care to preserve them, which is exprest in his riding on the chariots of salvation. 1 Affirm-

- 2 There vvas *externum motivum*, the outvvard motive, and that vvas the oaths of the Tribes, even his vvord vvch he had put to *Abraham* for that land.

- 2 *Non iratus*, I am not angry.

- 7 The Argument drawn from hence.

God hath shewed himself marvelous to *Israel*, in *exitu*, in their going forth, then he divided a *sea* for them in *via*, in their way, then he made rivers to run in dry places after them, in *introitu*, in their entrance, then he divided *Jordan* for them.

Therefore we may trust in him, and commit our selves to his care, he will never leave us, nor forsake us.

I Of the wonders shewed in the waters, and therein,

I Of the division of *Jordan*.

This was a great wonder, the story of it is recorded so, for the day before it was done *Josbna* said to the people :

Josbna 3 5. Sanctifie your selves, for to morrow the Lord will do wonders among you: yea, God himself said to *Josbna* ; This day will I magnifie thee in the sight of all Israel, that they may know, that as I was with Moles, so I will be with thee.

The wonder is set down thus :

15. No sooner did the feet of the Priests which bare the Ark, dip in
16. the brim of the water, but the waters that came down from above stood, and rose up upon an heap very far from the City Adam, that is beside the Zaretan : and those that came down from the Sea of the plain, even the salt Sea failed, and were cut off : and the people passed over right against Jericho :

This was so great a wonder, that we read ,

Josbna 5. 1. When all the Kings of the Amorites which were on the side of Jordan westward, and all the Kings of the Canaanites which were by the Sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel : untill we were passed over that their hearts melted : neither was there spirit in them any more, because of the children of Israel.

And the Psalmist doth celebrate the prayes of God for the same, with poetical streins of divine rapture ; he putteth both together, as this our Psalmist doth, both that of the Red Sea, and this of *Jordan*,

Psa. 114 1. The Sea saw that and fled : (i.e. it saw that, when Israel came
2, 3. out of Egypt, Judah was his Sanctuary, and Israel his dominion.)
Jordan was driven back.

5. What ailed thee O Sea, that thou fleddest ? thou Jordan that thou wast turned back ?

The things most remarkable in that wonderfull work of God were these ;

I That the waters of so great a River as *Jordan* should recoil towards their head ; for water being a ponderous body, doth naturally fall downward, and seeketh still the lower place ;

place; but God did make a wall of water to stop the decourse of the stream, which was a work against nature : for the other part of the stream ran on, and left the land dry.

2. The second wonder was the means that God used to accomplish this great work : for the Priests that did bear the Arke must set the first foot into the River, for God said ;

As soon as the soles of the feet of the Priests, that bear the Arke of the Lord, the Lord of all the Earth, shall rest in the waters of Jordan, the waters of Jordan shall be cut off, &c. Josh. 3. 13.

Here was the Arke, the Sacrament visible of Gods invisible presence, and the Priests of the Lord bearing it : they had the warrant of Gods Word to attempt this passage, and they did not so much as wet their feet in that river ; no sooner did the soles of their feet touch the water, but they fled from the Lord, not from the Priests ; yet from the Priests as the Lords instruments, not that any vertue or efficacie was in the feet of the Priests, the vertue was in the Sacrament of Gods presence, the Ark which they carried upon their shoulders : neither was the vertue of that wonder in the Sacrament efficiently and primarily, but mediately and instrumentally.

It was the work of the *Lord of all the Earth*, whose Sacrament was the Arke, whose servants the Priests.

3 A third wonder was the faith of the Priests that did bear the Arke, who could believe a thing in nature so impossible, in reason so improbable, that they durst attempt it both in regard of their own persons, but especially of the Ark of God which they did bear.

Moses wanted faith in a lesse matter, when God bade him onely speak to the Rock, he smote it twice, once in vain to punish his unbelief, once with successe to fulfill Gods promise.

Yet the Priests believed faithfully, and obeyed willingly, and did not debate the matter anxiously, or go on timorously.

4 A fourth wonder was in the time, for it was *in the time of the harvest when Jordan overfloweth all the banks, when there* Josh. 3. 15.

was a great deal more river then channel, and the more water, the more wonder.

5 We may adde here to a fifth, that when all the people
Josh. 4. 5. were past over, *Joshua* did command twelve men out of every Tribe a man, to return back again into the midst of the Channel, and they were not priests, but lay-men, and they were not to follow the Ark, but to goe before it, and from thence, they must every man bring upon his shoulder a stone, and those were set up in *Gilgall* for a monument of this passage, for the memoriall thereof to their children.

6 The last wonder was, that when the twelve men returned from the midst of the channell of *Jordan*, to the land which was for them to dwell in. The Priests following them with the Arke of God, the soles of their feet were no sooner lifted upon the dry land, but

Josh. 4. 18. *The waters of Jordan returned to their place, and flowed over all his banks as they did before.* But he names river in my Text, so; Further, this mention of the Rivers is yet referred to a former story, wherein God declared his power in the Rivers of the *Egyptians*, and that not improperly, because then the people were in the house of bondage, and the first Plague which God put upon the *Egyptians* was this, *All the waters were turned into blood, the fish died, and the Waters stank.*
Exod. 7. 20.

It may also renew the memory of two more passages over
2 Ki. 2. 8. *Jordan*, one of *Elijah*, who took his mantle and wrapped it together, and smote the waters, and they were divided hither and thither,
1 Ki. 14. so that they two went over on dry land. Another of *Elisba*, who took up the mantle of *Elijah*, and stood by the River of *Jordan*, and said, *Where is the Lord God of Elijah*, and smote the water, and it parted hither and thither, and *Elisba* past over.

2 In the next place, he remembreth the Sea, meaning the Red Sea, and Gods riding through it, and conducting his *Israel* through the midst of it, the storie of it is recorded by
Exo. 14. 16. *Moses.*

And there are many wonders in it.

1 The danger that *Israel* was in, the *Egyptians* behind them.

them vvith povver and fury to destroy them, the Sea before them to fvallovv them, God opened them a passage through the Sea to save them for the over-taking of their enemies ; and to lead them to the next shoar, a wonderfull helpe in extremity of danger.

2 Another vvonder, that God rather used *Moses* and his rod, then his ovvn vvord, in the parting of the waters of the Sea : for using the Ministry and service of men, in his great and extraordinary operations, he doth honour to men therein , as he said to *Ioshua*. Exo. 14. 16

This day will I begin to magnifie thee in the sight of all Israel, that they may know that as I was with Moses, so I will be with thee. Ios. 3 7.

So the Psalmist saith,

Thou leadeest thy people like sheep by the hand of Moses and Aaron : It is wel observed of Master *Calvine*, *Ministros simul commendat, quibus tam honorificum munus deus inunxit.* Psa. 77. 20.

So in the Gospel, Christ hath honored his Ministers, to whom he hath committed the office of the ministry of reconciliation : teaching by them, baptizing by them, binding and loosing by them, for though he do all these things himself , as he saith , *Sine me nihil potestis facere*, without me you can do nothing, yet he will do nothing ordinarily in these things without us, because this is his Ordinance, and the established constitution in his Church.

3 As he used the ministry of *Moses* in this great work of dividing the sea, so did he also use the service of an East-wind all the night, to drive back the vvaters, that dry land might appear. Ex. 14. 21

This abated nothing of the honour of God , that he used the service of his creatures, neither can this separation of the waters be, therefore ascribed to some naturall causes, seeing this wind was miraculously sent of God to this purpose.

Some enemies of God have slandered this miracle , and said, that the passage of *Israel* was but an advantage taken of an extraordinary neap tide, which turns the truth into a lye, for it

it is here added, that the vvaters vvere a vvall on both sides of them.

The work it self of dividing the sea, that was the greatest, what is the rod of *Moses*, or the force of an east wind to part the waters in two, and to cut out a lane of dry land, in the midst of the sea for such an armie to passe through on foot, to make the waters a fluent and liquid element to stand on both sides, as a wall and fence to their passage.

Yet I must tell you that many learned have believed and written, that the waters of the sea were divided in twelve places, and twelve lanes, cut out, for the twelve tribes to passe over every of the tribes a part, and by himself.

And this was the tradition of the *Hebrews*: as *St. Origen*, upon this place affirmeth.

*Heb. 1 in
Exod.*

Audivi à majoribus traditum quod in ista digressionem maris, singulis quibusq; tribubus filiorum Isr. singula aquarum divisiones factæ sunt, & propria unicuiq; tribui in mari aperta sit via.

Pl. 136. 13.

And for proof, he alledgeth the words of the *Psalme*. He divided the red sea into parts, it is rendered in divisions, implying more than one division.

I say with *St. Origen*. *Hac à majoribus observata in Scripturis divinis religiosum credidi non tacere.*

But though this do much advance the glory of Gods power, yet because it is not recorded in this story of the passage, we need not admit it, and against it I finde, that the place alledged will not carry it through, For the same word which is used to expresse the division of the waters in this story, is used by *Moses*, in the story of *Abraham*.

*Gen. 15 9,
10.*

Who by the comandement of God, took a young heifer, a shee-goat, a ram, a turtle dove, and a young pigeon, and divided them in the midst, and layed each piece, one against another.

Here was a division made but into two parts, onely, yet it is said after that, behold, a smoaking furnace, and a lamp of fire past between those pieces: the word is the same חַוֵּץ, yet the division was but into two, no doubt, that story would not have concealed so great an addition to the wonder, so much serving to set forth the glory of God.

Tb

The Lord sufficiently shewed his Church that all things serve him, and they had as good cause as those in the Gospel to have said: *Who is this, that both winds and sea obey him?*

5 Another wonder was the hand of God, drawing the Egyptians, Pharaoh and his host after Israel, into the sea for God hath taken it upon himself, that this was his own doing.

And I, behold I, will harden the hearts of the Egyptians, and they shall follow them, and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. Ex 14. 17.

And the Egyptians shall know that I am the Lord.

Verse 18.

They, no doubt, had their own ends in this, for as St. James saith;

Every man is tempted, when he is drawn away of his own lust, and enticed. Jam 1. 14.

They had their own motives to draw them into this mischief.

1 Their desire to recover the Israel to their service, whom they held so long vassals to them.

2 They had also a desire to recover from them the wealth of Egypt, which they had improvidently parted with to the Israelites.

3 Their desire of revenge to punish this flight, and this robbery of the Egyptians.

4 Their error who thought they might passe as safely after Israel, as Israel went before, as Josephus speaks for them.

These motives grew within themselves, and they were their own lusts.

But God gave them over to these lusts and desires, of purpose to punish their cruelty to his people, and to make his name glorious in the deliverance of his Church, and in the conquest of the enemies thereof.

It is revenge enough in God upon man, to leave him to his own ways, for they lead him to destruction.

Some heathen writers have charged all this wonder of the escape of Israel, and of the passage through the sea upon Moyses, who by art Magick, they say did all this.

But could he by that art work upon the affections, and wills of

of King *Pharaoh*, and all his people, to force them after *Israel*, into the red sea.

The most that we read of *Moses*, concerning any art in natural Philosophy, is, that *Moses* was brought up in all the wisdom of the *Egyptians*, and no man thinketh that he got all their wisdom from them: how then did not the wisdom of the *Egyptians*, at time serve the *Egyptians* themselves; when this was done.

6 Another memorable miracle of this passage was, that before all *Israel*, had recovered the further shore, the same passage was safe to *Israel*, and pernicious and fatal to the *Egyptians*, which appeared :

1. Because God did not let the waters come together, to hinder the *Egyptians* pursuit, but kept them divided, till they were all within the verge of the sea, for this God could have done, as it after followeth.

2 That to hinder their journey of pursuit, God turned the pillar of Cloud behind *Israel*, between them and the *Egyptians*, so that *Israel* led the way by a clear light, the *Egyptians* followed them in the dark.

3 That their chariot wheels were smitten off in the night, so that they drove uneasily.

4 That the waters came together upon their consultation to return, and drowned them all, before all the children of *Israel*, had recovered the further shore.

7 The last memorable wonder was the casting up of the bodies of the *Egyptians* upon the further shore, which *Israel* had recovered, and whereon they pitched, to make good the word of *Moses*: you shall see them no more, that is, living to terrifie you, thus *Israel* saw what God had done for them; and their eyes, had it desire against their enemies.

All these be things worth remembring.

3 He addeth another wonderful mercy, in cleaving the earth with rivers: which hath reference, as you have heard, to *Numb.* 20. 11. In which, 1 It is wonderful, that God hearing the murmur of his people for want of water, had not punished them

in sin with present death ; but did choose rather to give
in their hearts desire, and to satisfy them with water.

That he made the rock to yield them water, which did
naturally, but by virtue of his word.

That it should have been done so easily, as by a word of
his, that it was done so easily, as by twice smiting

That those waters did follow the host to relieve it all the
of their journey, till they had other supply, as also the
anna did, till they came to come in Canaan, so these waters
into no sea.

That these rivers dried up after *Israel*, and no shew of
river ever since, where these waters ran in dry places, to
who ordained that stream, and for whom.

though God hath had his praise for all the things before,
they desire, *Canticum novum*, a new song.

Here, and here it is work for the *rector Chori*.

The motive that induced God to do all this for his people : *Affirm*.
expressed in two things : *internus motor*.

His desire of the preservation of his *Israel*, For he did ride
his Horses and Chariots of salvation. Pharaoh followed *Israel*
the red Sea on horses and in chariots, these were the hor-
rid chariots of destruction, God took off their wheels,
they failed in their speed.

it God went forth with salvation : *Israel* could not but see
these wonderfull works of God, that God was for them.

In their setting forth, to bring them out of the house of
age, even through the sea.

In the way of their journey, to quench their thirst in the
and unwatered wilderness.

At their journeys end, to open them a passage into the
desired land through *Jordan*.

Israel is a type of the Catholique Church of God on earth,
their passage from *Egypt* to *Canaan*, is a type of our passage
from the womb to heaven, and God is the same, his Church
dear to him as ever it was, and he hath taken upon him-
self of it.

He is called by *Job*. *The preserver of men*, especially of his elect.

Here are onely mentioned three of the most eminent wonders of God : there were many more which *David* repeated; *Psal. 105, & 106.*

Pf. 106. 21. All these were the effects of the free favour of God to his people, whereby he got the name of a Saviour. And th *Pfalmist* prayeth.

Pf. 106. 4. Remember me, O Lord, with the favour that thou bearest to thy people, O visit me with thy salvation.

This was a singular favour, for he saith also, *Non fecit taliter*, he did not so to any Nation.

Vtrse 5. That I may see the good of thy chosen, that I may rejoyce in the gladness of thy Nation, that I may glory with thine inheritance.

For this favour of God to his Church is a speciall grace above his universall protection.

Cant. 8. 6. This it is that the Spouse of Christ doth pray for. *Set me as a seal on thy heart, and as a Signet upon thine arm.*

That wish of the Church then was thus, and is now an Article of Faith : that prayer was then, and now is our Creed.

But much more evidently hath this eternall love of God to his Church in Christ *Iesus* shewed it self: since Christ our Saviour was made manifest in the flesh; and much more hath it extended, and dilated it self, since he was believed on of the Gentiles, and preached to the world.

For when God once had fitted him with a body, and therewith had given him a heart like ours, and such an arm as we have, and such hands, it hath been more discerned, how we were set as a seal upon that heart, how we are worne upon that arm, how we are ingraven in the Palms of those hands. For that heart was pierced with a spear, those hands were nailed to the Crosse, and these be the stamps and Characters of his love to us.

And as the affection of love is noted to be most vehement in a woman, as *David* doth imply when he bewailed *Jonathan* death.

Thy

Thy love to me was wonderfull, passing the love of women: so 2 Sam. 1.
our Saviour to take upon him this affection in the dearest tenderness, and most intense measure and degree, is said to be made of a woman, and she a Virgin.

And that sin might not corrupt this affection, or harden the heart: *He was conceived by the Holy Ghost.* Gal. 4. 4.

The Church doth well to remember this interest that God gave them in this land, for there out suck they no small advantage.

This calls God the God of *Israel*, and it calls *Israel* Gods peculiar people: this doth spread the wings of this Hen over all her Chickens, and gathereth them together under the same, it makes them roome in the bosome of God.

2 Another motive was the oaths of the tribes, even Gods Word: that is, the covenant of God made with *Abraham* and his seed, for so the Psalmist doth expresse it;

He hath remembered his Covenant for ever: the word that he commanded to a thousand generations. Ps. 105. 8.

Which Covenant he made with Abraham and his oath unto Isaac. 9.

And confirmed the same unto Jacob for a Law, and to Israel for an everlasting Covenant. 10.

And after having briefly surveyed the story of *Israel's* deliverance and passage, having recapitulated the coming of *Israel* into Egypt, the plagues of Egypt, there coming out thence with the wealth of Egypt, the pillar of cloud, the pillar of fire, the Quails, the Manna, the water out of the rock, he gives this reason of a 1, *for he remembered his holy promise, and Abraham his servant.* Verse 42.

Of this oath of God, the Authour saith the Hebrews, *for when God made a promise to Abraham, because he could swear by no greater, he swore by himself, saying.* Heb. 6. 13.

Surely, blessing, I will bless thee, and multiplying; I will multiply thee.

The reason why God bound himself by oath followeth. *Wherein God willing more abundantly to shew unto the heirs of promise, the immutability of his counsell confirmed it by an oath.* Verse 17.

This was a great obligation to bind God to this performance, neither doth it any whit abridge his own liberty, but that he remained *Liberimum agens* still, for that he declared therein the constancy of his decree, which vvas *quod tunc scilicet* *delectum* *est* *autem*.

2 Because as I have shewed, that and all other Gods promises have reference to the obedience of the people, so that God might have cancelled this obligation upon their forfeiture thereof by disobedience, if he had pleased, which maketh good the former motive of his own good wil and favour, who notwithstanding, their many provocations and rebellions, yet performed this promise.

2 The motive is negatively set down, For here it is exprest vvhát vvas not the cause of these vvonderfull vvater-vvorks, vvas it? vvhich is as much, as *it was not because the Lord was displeased at rivers, it was not because his wrath was against the sea*.

To part the Sea in two, to divide *Jordan*, to make rivers run a vvhile in full stream to serve his people, was no displeasure taken at these elements.

God never layeth his rod upon those creatures, which he hath ordained for the service of man, but to punish man.

To the creature it is all one to keep the naturall order of creation, or to suffer supernaturall alteration, for *omnia illi seruiunt*, all things do serve him, vvas God angry vvith the earth vvhen he cursed it after *Adams* fall, vvhen he drown'd it, after it grevv full of cruelty.

The insensible creatures do the will of him that made them.

It is recorded as a blemish to that mighty King *Xerxes*, that he foolishly overweened his power in such a case.

For being to passe his army over the *Hellepont*, where the sea vvas about seven furlongs over, he caused a bridge to be made of floaty vessels to that purpose.

But a great tempest arising, and breaking his bridge, vvhen he heard thereof, he vvas in such passion at the fear that he commanded it to be punished vvith three hundred stripes: and he cast in fetters into it to take it prisoner, and said these vvise vvords to be spoken to it.

Ocepe

*O aqua amara, Dominus hanc tibi irrogat pœnam, quod cum le-
fisti, qui de te nihil mali meritus es: te tamen Rex Xerxes, velis,
molisve transmittet.*

As wisely, either he himself, or as *Herodotus* reporteth, *Cyrus* chap 34.
his Grandfather fell out with the river *Gyndes*, for drowning *Cyrus*.
him a white horse, but his revenge was more in sight, so was
his deliberate furious folly. For he set his army a work to cut
out new channels, and divided the river into 360 brooks, *ut
à mulieribus ne genua tingentibus transiri possit.*

But our God had no quarrell, the text saith, to these in-
animate creatures of his, which were so at his command.
The Church here doth God right, to confesse the true motive,
of this extraordinary operation of God, so here is a double
confession.

§ 1 That *Tu, Domine, fecisti*, thou, Lord, hast done it.

§ 2 That he did for such a cause.

This is not barely avouched, but it is proved. *Thy bow was
made quite naked*, that is, thou didst let all the world take no-
tice of thy power, and strength, and favour, in the cause of
thy Church. At the coming of God in great Majesty and
Glory on Mount *Sinai*, to give the law, before-mentioned,
there was *abscondito roboris*, the hiding of his strength, God
revealed himself then to *Israel* onely, but these three great won-
ders here confest, did uncase the bow of God, & made it quite
naked, so that all nations might take knowledge of the arm of
the Lord, and might give testimony to the same.

The Argument drawn from hence is still the same, for from
the former evidences of Gods great power and mercy shewed,
and openly, declared unto the Church, they gather comfort
to assure themselves of the favour of God, toward them in
this captivity in *Babylon*.

They know and believe that the hand of God is not short-
ned, nor his arme weakned, but that he who was able to cut
a way for them through the sea, and the river of *Jordan*, and
to make rivers run in dry places, to relieve their fathers in
the wilderness, is still as able to succour them in that capti-
vity

vity against the King of *Babel*, and all the *Chaldeans*, so he sheweth by what faith the just shall live in their banishment.

Namely, by faith grounded on the power and wisdom, and love of God, and of his truth.

The doctrines which this passage affordeth are these.

Doctr. 1 God must have the glory of his own great Works.

Pf. 66. 16. *David* is a full example of this duty, for, *in his own case, he saith, Come and hear all ye that fear God, and I will declare what he hath done for my soul.*

2 He stirreth up others to do the like, even in this case mentioned in my text.

Pf. 66. 5, 6. *Come and see the works of God, he is terrible in his doings toward the children of men. He turned the sea into dry land, they went through the flood on foot, there did we rejoyce in him.*

Reas. 1. The reason hereof is in sight, for *David saith, this honour is due to his name.*

X We have two debts which we shall ever be paying, and yet never clear with our Creditors, that is of prayse to God, of love to our neighbours, he that came of purpose into the world to pay our debts hath not wip't off this score, rather he hath set us further in debt.

1 To our brother: if God so loved us as to send his Sonne amongst us, we ought also to love one another so much the more.

2 To himself: *David saith, The loving kindnesse of the Lord is ever more and more toward us: therefore, laus ejus erit semper in ore meo, his prayse shall be ever in my mouth. The coming of Christ amongst us hath made it more and more seen, for therein the bow of God was made quite naked.*

Reas. 2. 2 We must do God this right to honour him in his own works, because, if we be silent, and do not our duty herein, yet

Pf. 145. 10. *David saith; All thy works shall praise thee, O Lord.*

Reas. 3. 3 We see the enemies of God do not spare to do all they can to rob God of his glory, and as one saith *Vigilat hostis, & tu dormis?* the enemy waketh, and dost thou sleepe?

Some gave out amongst the Egyptians, that this passage

or

er the sea on dry land, was onely an advantage taken by *Moses*, of a great ebbe occasioned by an extraordinary wind, which comming of the land, at the head of the bay, made all a head of the bay dry land for many miles together, but the it is against that, for it sheweth how the waters were a wall to them on both hands.

Again, the waters were divided by an East vvind, but that ind blows not from that shore, but rather it should have been a Northerly vvind: others imputed this to *Moses*, as done by magick arts, vvhich if it had been so, no doubt, but there were vvith *Pharaoh*, of his Magicians that could in the learning of the Egyptians, have vvrought vvith *Moses* hand to end.

And surely, that is the reason, that there is so often mention of this vvonder in Scripture, to stirre up all faithfull people to vindicate the honour of God, against the depravers thereof.

This admonisheth us both to the hearing and reading the vvord of the Bible, that we may understand what the Lord hath done in former ages: God himself made *Abraham* so much Gen. 18. 19 his counsaill, for that, because he knew that *Abraham* would teach his children.

And for that the Sacrament of the Passeover was instituted, Ex. 12. 26. for that it might teach their children after them.

For this were the twelve stones set up in *Gilgall*, to teach Josh. 4. 21. the story of the passage over *Jordan*; and in the New Testament, the Sacrament of the Lords Supper was instituted in remembrance of Christ till his coming: so many as would learn utter enough to fill their mouthes with the praise of God, let them open the two Testaments, and read therein, let them read and study that holy story, there is enough in it to make man wise to salvation.

For this is your wisdom and understanding to know the Lord and to serve him, and to honour him, for, *For him that loveth me, I will honour*, saith our God.

2 This reproveth those that swallow the gracious favours of Use 2.

of God without any relish or tast of them, & neither consider the former mercies of God, nor his present blessings, that live like brut beasts, saying, this day is like yesterday, and to morrow will be like this day, and more abundant : and such sensuall and carnal sons of nature there are that reap benefits, where they never sowed prayers, and gather mercies where they never scattered supplications,

Use 3. 3 This chideth the *Euchites* of our time, that are all for prayer, and they never give God rest from petition, but like the nine Lepers, when they are healed they never return any thanks.

I have ever commended to you the use of prayer, it is a speciall part of Gods worship, and God loves both frequent and importunate petitions, but if we part praise from it, and do not joyn thanksgiving with supplication, we have the profit, but God hath not the honour of his own favours.

All our care must not be who will shew us any good? we must also offer to him the sacrifices of righteousness, as well as call upon the name of the Lord, for *quid recipiam*, we must have, *quod retribuam*.

Use 4. Seeing God must have the glory of his own great works, we must take the pains to search after them; not onely content our selves with such as offer themselves to our consideration, but we must take delight to look them out, so David;

Pla. lxxi. 2. *The works of the Lord are great, sought out of all them that have pleasure therein*

3. *His work is honorable and glorious, and his righteousness endureth for ever.*

4. *He hath made his wonderfull works to be remembered.* Which shews that our praising of the name of God is no meritorious act of free-will, but an officious service due to him, and it is a great injustice in you to deny it to him: for David saith, *He is worthy to be praised.*

Use 5. This serveth for caution; It is a glory to God vvhen vve thankfully remember vvith praise the vvonderfull vvorks that he hath done, but it is no honour to him at all vvhen vve report

port of him more then he hath done, and put miracles upon him that he never did.

The Church of *Rome* hath long had a busie hand in these false ascriptions: the golden legend of worm-eaten authority amongst them, and their *Speculum exemplorum*, set forth by *John Major* a Jesuite in Anno 1607; and *Cantipatranus* a Dominican Friars full Volume of miracles, set forth, Anno, 1605. tell fine tails, ridiculous, even to children, yet the implicate faith of Papists doth swallow all for canonicall: vvherein God is dishonored vvith humane inventions, and truth it self vvith lies: their legends of their Ladies of *Loretto*, and *Hales*; are of the same coynage: and it is the policy of that Strumpet of *Rome* to keep this mint alvvays at vvork, to amaze the ignorant vvith strange vvonders.

But I say unto them in the vvords of *Iob*, *Will ye speak wickedly for God, and talk deceitfully for him?* Job 13.7.

Gregory their own Pope, upon these words, saith, *Veritas fulciri non quarit auxilio falsitatis*; he saith, that it is the trick of hereticks: It is, I am sure, the practise of Papists, but thou man of God fly these things; truth is not honored but vvith truth.

2 We must search out, and confesse, the true cause of all the good that God doth to us. Doct. 2.

It is *Aristotles* Doctrine in his *Elenches*, that, *id quod non est causa ut causam ponere*, to make that a cause which is not; is a capatious and sophistical manner of reasoning. Elenc. 1.4.

So the Serpent over-reach't *Eve* in Paradise; for when God had given our Parents there a precise Law, *Thou shalt not eat of the tree in the midst of the Garden.*

The true cause why God put that restraint upon them, vv as to try their obedience to him, in a small and easie precept; forbidding them a thing in it self good, to shew his reservation of his own power to awe them. So saith, Saint *Gregory*. Mor. 35.10.

But Satan tempting the woman to break this Law, and to cast off this light burthen, and easie yoaik of God, suggested an-

Gen. 3. 5. other cause : *God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods knowing good and evil:* as if God had dealt too sparingly with man in the communication of his own similitude to him, and had set him that bar to keep him from attaining the perfection thereof.

So Eve deceived her self, for when God gave her *Isaac* Gen. 30. 18. her fift son, she said, *God hath given me my hire, because I have given my maiden to my husband,*

Wherein she deceived her self, for by adding one wife more to the number of *Jacobs* Wives, she did violate the state of matrimony, vvhich in the institution; vvas in these words.

I will make him a help meet for him, not helps, and so *Adam* understood it, for he said; *A man shall forsake Father and Mother and cleave to his wife, not wives; and they shall be one flesh.* Gen. 2. 24.

Which lest the friends of Poligamie might understand of many wives; Christ citing this place, addeth by vway of interpretation.

And they twaine shall be one flesh, Mat. 10. 8.

So Saint *Paul* understood it, two shall be one flesh.

So the Prophet *Malachy* understood it, for charging his people with this sin of breach of Wedlock, he speaketh as to one man.

Mal. 2. 14. *Thou hast dealt treacherously against the Wife of thy youth, yet is she thy companion, and the wife of thy Covenant.*

15. *And did not he make one: yet had he the excellency of Spirit, and wherefore one, that he might seek a godly seed.*

So that this giving of her maid to her husband, was no good service done to God that she should expect wages, it was rather a trespass of vvedlock, howsoever it pleased God to dispense vvvith it in the fathers of former ages; but our rule is, *quomodo fuit in principio*, how vvas it at the beginning; for vve know, that he vvho had abundance of spirit, could have created many Wives for *Adam*, if he had thought it fit, and then for the encrease of the seed of man, and the speedy peopling of the vworld, there vvas more need of Poligamy, then vvas ever since.

I urge the fallacy, here, *Non causa pro causa.*

So *Micah* when he had made him gods, and gotten a Priest into his house, flattered himself.

Now I know that the Lord will do me good, seeing I have a Le- Judg. 17.
13.
vite to my Priest.

This was Idolatry, one of the greatest provocations of God to anger that could be, yet he would flatter himself, that this would turn a cause of his well-doing.

These three examples do sufficiently open our sense, to perceive the cunning of this fallacious suggestion in our selves.

The Doctrine of merit which the Church of *Rome* teacheth is a naturall Doctrine, as God said to *Cain*: *If thou do well shalt thou not be accepted*: it is true, that God accepteth even vveak services from us, but as we say, it is more of his courtesie then our deserving: if we call it wages that he giveth us in revvard, we over-ween our ovvn vvorks.

And this is a special sin vvhevvith God doth punish the sins of the ungodly in the Church of *Rome*, the seat of Antichrist, as the Apostle plainly describeth it.

God shall send them strong delusions, that they should believe a 2 Thes. 2:
11.
lye.

They believe that to be the cause of their salvation that is not.

The reason of this Doctrine, Why we must fasten upon *Reason*. the true cause of Gods favour to us is: Because faith not rightly grounded, is not faith but presumption.

True faith can find no rest, but in the assurance of Gods goodnesse to us.

God doth many favours to the vvicked here in this life; vvich he doth not for any love that he beareth to them, but for the use that he maketh of them, to vvhip and scourge others by them; as for example, God to *Ezekiel*, Son of man, Eze. 29.
18.
Nebuchadnezzar King of Babel caused his Army to serve a great service against Tyus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his Army for Tyus, for the service that he had served against it.

19. Therefore thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchadnezzar King of Babylon, and he shall take her multitude, and take her spoile, and take her prey, and it shall be the wages for his Army,

20. Because they wrought for me, saith the Lord God.

Here is the King of Babylon doubly rewarded; with successe and victory against Tyrrus, with the possession and spoile of Egypt, not for any favour that God did bear to the King of Babylon, but to punish the iniquity of Tyrrus, and of Egypt.

Let not Nebuchadnezzar boast of the favor of the Lord that he set him a work and paid him his wages, the sins of these ungodly people, not the goodness of God to the King of Babylon did all this.

We see daily, that the wicked do compass about the righteous, the poor Church of God bleedeth in many places of Christendome; the enemy proscibeth, imprisoneth, beheadeth, hangeth, cutteth out the tongues, smiteth off the hands of Gods faithfull Servants, and deviseth new tortures to make death more terrible and more painfull.

This swelleth the enemies of God with pride, and they impute all this successe against the Church of God, to the love of God toward them, and the justice of their cause is maintained by the Jesuits, abetments, and acclamations.

But thus, did Babylon prevail against Gods ovvn Israel, for a time, the distressed part of the Church which groaneth under these burthens; doth not hang the head for this.

They know that their sins have deserved these rods, they have had the light, and have not walked worthy of that light; therefore is this evill come upon them, yet let them take courage and sayr

Psal. 52. 1. Why boastest thou thy self in mischief thou mighty man? the goodness of God and mercies continually: there is our Selah, the rest of our musique, this is the joy of the Churches harvest.

And great is the profit of this point.

Use 1. 1 When we have found the true cause of Gods favours to be

be in himself, and not in us, we may assure our selves that his mercy endureth for ever, for his gifts and calling are without repentance,

2 A greater comfort then this is, that godlinesse hath not onely the promise of this life, but of the life to come also.

3 We may rise in comfort a degree higher, to assure our selves, that this favour of God will give us our fruit unto holinesse, for these go together, Gods love to us, and our comfort, and hope in him, for this fruit, as the Apostle joyneth them. Rom. 6. 22

Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and given us everlasting consolation, and good help through grace. Comfort your hearts, and stablish you in every good word and work. 2 Thes. 2. 16. 17.

This blessing of the Apostle doth shew, that when the love of God is scted, there followeth grace and expresse of his favour, that bringeth forth inward consolation, of the spirit present, good hope for the time to come, an establishing of the heart in holinesse.

This I name as the highest step of our exaltation, because this repairs in us the image of God, which is his holinesse, and the true children of God do value this above their eternall life.

For let us see, wherein the weight of the blessing and cursing of sheep and goats doth lye. It is not the gift of eternall life, that is, our happinesse in heauen, but as *David* saith; *in his favour is life*: if a damned soul should be admitted to the fruition of all the pleasures of eternall life, without the favour of God, heaven would be hell to him.

It is not the dark and horrid house of woe that maketh a soul miserable in hell, but Gods displeasure: *ite maledicti*: if an elect soul could be cast thither, and retain the favour of God, hell would be an heaven to him, and his joy could not all the Devils of hell take from him, his night would be turned into day.

The Angels sinned in heaven, and in the place of joy lost Gods favour. The

The soul of the Son of God was in hell, and hell was an heaven to it, because God was with him in the valley of the shadow of death, and left not his soul in hell, he took him from the nethermost hell.

3 *Doctrine.* The truth of God is a good ground.

For faith gathered from Gods oath to the tribes, even his word: he addeth *Selah*, to shew that we may safely rest there.

The reason is because, The Word of God is a sure word, and those things wherein men fail, are not incident to him.

1 Whereas men do promise or swear rashly, and without consideration, as *David* did, when he swore that he would not leave one of the house of *Naball* to make water against a wall, God cannot fail that way, because he doth all things with stable truth, and according to the counsaile of his will.

2 Men do sometimes vow and swear things utterly unlawful, and most wicked, as *Herod* did to *Herodias* daughter, to give her whatsoever she demanded of him, which included the life of *John Baptist*.

So there were many that swore they would neither eat nor drink till they had killed *Paul*, our God cannot fail so far, he loveth righteousness, neither shall any evil dwell with him.

3 Whereas many promise, and swear, what they mean not ever to perform, as *Jacobs* Sons in the Covenant, that they made of confederacy with *Hamor* the Son of *Shechem*: the Apostle saith: *Our God cannot lie.*

4 Whereas many amongst men, do swear and promise, that which they are never able to perform, therein like the Devil, who said to Christ, *Omnia hac tibi dabo*, all these will I give thee: God herein cannot faile, for hee is omnipotent, and he doth whatsoever he wil in heaven and earth, & in *abyssis*.

So then, if the Word of God be gone out of his mouth, we may build faith upon it, for heaven and earth may and shall passe away, so shal not one jot of the Word of God.

5 Times may change with men, and he that was rich and able to make good his word, may suddenly be poor and break, and

l fail : but God is without variableness, or shadow of alteration, all times are in his hand and power.

This serveth for confirmation of faith, for such use the Apostle doth make of it, who speaking of the Decree and Oath of God, saith,

That by two immutable things in which it was impossible for God He b. 6. 18.
ye, we might have a strong consolation, who have fled for refuge,
ay hold upon the hope set before us, By this faith, the just liveth
Babylon, and in the weakness of their temporall estate they
ve ισχυρῶν παρακλήσιν, and thus they lay hand upon the hope
before them in the word.

Jonah saith, They that follow lying vanities do forsake their own
rcie : Vana salus hominis, *vain is the help of man :* they that
down to *Egypt* for help, have their woe threatned.

An horse is but a vain thing to help a man ; Princes are the
as of men, there is no help in them : the word of God fail-
none.

At that Word *Abraham* will leave his own Country, and go
cares not, he enquires not whether: At that Word *Abraham*
ll go three days journey to kill *Isaac* with his own hands, and
ll never dispute how the promise of God shall be perfor-
ed, *That in Isaac his seed should be blessed.*

At that Word *Peter* will let fall his net, against all rules of
hing, and he will forsake the Ship to come to Christ upon
Sea, by the warrant of that Word.

The promises of God to his Church, and his threatnings of
recorded in the living Book of his word are not antiquate,
age shall ever superannate them, or put them out of full
ce and vertue.

What if good persons, and good causes do suffer oppressi-
? the Poet is a Divine in that case, *Non si male noſter &*
ſic erit, informes hyenes reducit Juppiter idem ſummovit,
er foul weather comes fair, though it be ill with us now, it
ll not be always.

What if enemies of Religion, and Moaths of Common-
akhs, do flourish and prosper, and have all things at will,
let

let it not trouble *David*, and *Job*, both of them saw as fair a Sun-shine shut up in a dark cloud, and a world of foul weather following.

2 Use.

2 This tenderneſſe in God of his word and oath, doth ſerve for example to teach us to make conſcience of our promiſes and oaths; and we may urge the Argument as the Apoſtle doth. *If God ſo loved us, we ought alſo to love one another.* So

If God be carefull to keep his promiſe and oath with us, we ought alſo to do the like with our brethren.

Here ariſe two *Queries*;

1 Whether it be lawfull to ſwear at all,

2 Whether all oaths muſt be kept.

1 *An licitum jurare?* is it lawfull to ſwear?

An oath is, a calling of God to witneſſe in ſuch things as cannot otherwiſe be aſſured, and it is of two forts.

1 Affertorie, when we do call God to witneſſe againſt our ſouls, if we affirm not the truth: in this caſe the awe of Gods Maieſtie, is thought to be ſuch a rule of the conſcience, that no man will dare to violate the religion of an oath.

2 Promiſſary, When we do engage the honour of God, for the truth of our purpoſe, to performe vvhat vve promiſe, and vve caſt our ſelves upon his juſt judgement, if vve be either deceitful in our promiſe, or unfaithful in our performance.

This may anſwer the firſt *Quære*, for this doth declare that an oath doth ſerve,

1 For the glory of God,

2 For the good of our Brethren.

1 The glory of God, for it ſhevveſh him,

1 To be preſent amongſt us, and privy to our ways,

2 To be a God of Truth;

3 To be a God of juſtice to puniſh unfaithfulneſſe.

2 It ſhevveſh that we by ſin have loſt our credit, and therefore God doth engage himſelf for ſuch as ſwear aright.

Heb. 5. 19. 2 It ſerveth for the good of our Brethren, for it is the end of all ſtrife.

I wil not enter into the lists with the Anabaptists, to confute their weak arguments against the lawfulness of an oath, you hear it warranted by reason, and examples grow thick in the book of God to justifie it.

2 *Quere*, Whether every oath be to be kept.

To that we answer in a word; every lawfull oath is to be kept, so is every lawfull promise.

If a man vow a vow unto the Lord, or swear an Oath to bind his soul with a bond, he shall not prophane his word, he shall do according to all that proceedeth out of his mouth. Num. 30.3

Every oath and every promise engageth our faith, that is our fidelity, and so it is a bond upon our souls, and though it be to our hinderance we must not break.

Remember how the breach of the oath of the Lord, made by Joshua, and the elders of the people to the Gibeonites, smarted in the house of Saul.

Zedekiah had engaged himself by oath to Nebuchadnezzar, an heathen King, and brake, and rebelled against him: indeed, it was before the doctrine of Rome was afoot: *Fides non est servanda cum hereticis*, no faith to be kept with hereticks: But here the Prophet, *Shall he escape that doth such things? Or shall he break the Covenant and be delivered?*

Eze. 17.15

And after faith God:

As I live, surely mine oath that he hath despised, and my Covenant that he hath broken, even it will I recompence upon his own head: For he said;

He despised the Oath by breaking the Covenant, (when lo, he had given his hand.) Ver. 18.

A lawfull promise and oath hath three notes to justifie it.

Truth, Righteousness, Judgement.

Ier. 4.2.

1 In truth the heart joyning with the Author.

2 In righteousness seeking, *Deo & proximo servire*, serve God and our neighbour.

3 In judgement: it is deliberation and advice.

4 *Doctr.* God declareth his power sometimes openly to the comfort of his Church, and the terrour of the enemies thereof, gathered from these words.

P p p 2

Thy

Thy Bow was quite naked : for as before there was *absconditio roboris*, the hiding of his strength, when God revealed himself to his Church onely upon Mount *Sinai*, so there was now *revelatio roboris*, a revealing of his strength; when he had made his Bow quite naked.

Reaf. 2. 1 For the setting of his Church in obedience to him, so saith the Psalmist, after commemoration of the wonder : All works of God done for *Israel*.

Pf. 105. 45. *That they might keep his statutes, and observe his Laws.*

Reaf. 2. 2 For the glory of his name, that he might fill the mouthes of the faithfull with his praise, and this effect it wrought with *Israel* a while, for when God had done great things for them.

Pf. 106. 12. *Then they sang his praise.*

Reaf. 3. 3 For the credit of his Word, that they might settle their faith in his promises, so it is there said ; *Then they believed his Word.*

Reaf. 4. 4 To convince the ingratitude of men, if they notwithstanding the manifestation of his power to them, do start aside, and rebell against him ; so doth the Psalmist taxe them : where repeating the manifest and naked bow of God revealed to them, it is the burthen of his song. *Yet they sinned more against God by provoking the most High in the wilderness* : he repeateth more of his great works, and addeth ;

Psa. 78. 17. *For all this they sinned still, and believed not, for all his wondrous works* : he repeateth more, and saith,

32. *Yet they tempted and provoked the most high God, and kept not his testimony, &c.*

56. *Yet they tempted and provoked the most high God, and kept not his testimony, &c.*

Reaf. 5. 5 To instruct posterity that should succeed them.

Psa. 78. 6. *That the generation to come might know them, even the children which should be borne, who should arise and declare them to their children.*

7. *That they might set their hope in God, and not forget the works of God, but keep his Commandments.* This is the way to keep the bow of God still naked, that all the ends of the world may see the salvation of our God.

God layeth his Bow quite naked in the sight of the world,
that

that the *Egyptians* may see that God fighteth for *Israel* against them, and may fly from them, that the world may see that all their consultations against the Church shall faile of successe, and it will turn to bitternesse in the latter end.

You may easily discerne how all this is directed to our instruction. *Use.*

To awake us to a consideration of the revealed power of God, for if God shew it, it is, that we may see it, it was the cause of *Israels* so many rebellions. 1.

For, whereas God did so great things for them, *That they might not forget his works.* *Ps. 78. 7.*

They forgate his works and his wonders that he hath shewed them; and that made them children of disobedience.

To direct to the right use of this mercy of God, which is as you have heard. 2.

1 In respect of God, to give him due praise, that he may have the honour due to his name.

2 In respect of our selves, to confirme our hope and faith in his word, and in the arm of his strength, believing that bow, and the whole quiver of arrows belonging to it, is on our side, and we need not fear what man or Devil can do against us.

3 In respect of this life, that we passe the time of our dwelling here in fear, living in the obedience and service of this Almighty Maker and preserver of men, by keeping his statutes, &c.

4 In respect of posterity, that we leave them our good example, and the light of our knowledge to instruct them in the wonderfull works of God, that generation may praise him to generation and declare his power.

5 In respect of our enemies, that they may see and know whom we have trusted, and may know that our help is in the name of the Lord, who hath made heaven and earth: so that we shall not need to fear their bow, nor their arrows, upon the string ready to goe off against us, there is a Bow on our side, and an arme to wield it.

Verſe 10. *The mountains ſaw thee, and they trembled, the overflowing of the water paſſed by: the deep uttered his voice, and lift up his hands on high.*

Theſe words have reference to the former wonder of Gods works, in which the Holy Ghoſt Poetically, and Rhetorically doth give life to things in-animate, to expreſſe their yielding and giving vway to Gods extraordinary operations, ſome underſtanding that; For ſuch impreſſion did the power of God make in the everlaſting mountains, as he calleth them before, verſ. 6. and in the perpetuall hills that they gave way to his people, as if they had ſeen God himſelf, and that the feare of God had been upon them to make them tremble.

The like Poeticall ſtreine we have in the Pſalmiſt: *what* Pſa. 114. 6. *ailed ye mountains that ye ſkipped like rams, and ye little hills like young ſheep?* And the words of David do ſeem to guide my judgement, to expound this place, not of the mountains upon the dry land, but with reference to the miracle of the paſſage of the children of *Israel* over *Jordan*, in which God by his power did make the waters of the river riſe up like mountains to ſtop their way, and yet not to ſuffer them to drown the neighbouring Continent, and this was effected with an extraordinary motion of the waters, leaping and ſkipping like Sheepe.

Therefore here is added, the over-flowing of the water paſſed by, that is, it did not over-flow the way of the *Israelites*, but beſtowed it ſelf in the raiſing up of the mountains of water: *The deep uttered his voice*: he meaneth the noiſe of the waters, running and ſwelling in heaps: *And lift up his hands on high*: for this riſing of the waters into ſuch huge hills, did give teſtimony of their yielding to the almighty power of God in his working, though contrary to their nature.

This expoſition of theſe words I embrace, as moſt conſonant

to the web of the Scripture, yet I will not conceal from you, that some refer this trembling of the mountains, and this noise of the waters, figuratively, to the trembling of the Kings in *Canaan*, and the noise of the people afraid, and melting in their hearts at the strange passage of *Israel* through the red sea first, and now at last through *Jordan*.

Whom I dare not follow, holding it dangerous to admit more figures then need, when some more literall sense may be proper.

Others do refer this to the trembling of mount *Sinai*, when God appeared to the people in the way, of which *Moses* saith,

And mount Sittai was altogether in a smock, because the Lord Exo. 9.18.
descended upon it in fire, and the smock thereof ascended as the smock
of a furnace, and the whole mount quaked greatly.

But this connexion of the trembling of the mountains, with the noise of the waters, doth make it probable to me, that it is one and the same miracle.

Magister Historia telleth of a mountain in the land of *Canaan*, neer to the river of *Arnon*, which suffered a violent earthquake at the time of the entring of *Israel* into *Canaan*, but that is an Apocryphall relation, and the silence of the story doth make it questionable, whether any such thing were done.

The figurative and poetical form of speech here used is in sight.

1 The heaps of waters swelling to a very great height, are called mountains.

2 Here is attributed to them humane sense, motions, and affections, as seeing, trembling, uttering of a voice, and lifting up of hands.

These things are familiar and frequent all the Scripture through, especially in the poetical part thereof, as I have shewed.

The senseless and lifeless creatures are subject to the will of God, and to serve him. Doct.

For that which the heathen do call nature in the creatures,

Upon comfort of which confidence, *Job* protested that,
Job 13.15. Though he kill me, yet will I trust in Him.

Use 5. This assureth to us all the promises of God, which the Apostle distributeth into these two sorts,

The promises of this life.

And of the life that is to come.

And this made *Abraham* when God promised him seed, *not*
Rom. 4. 19 to consider his own body was now dead; nor the deadnesse of Sarahs
20, &c. wombe.

He staggered not at the promise through unbelief, but was strong in faith, giving glory to God.

And being fully perswaded, that what he had promised, he was able also to perform.

And therefore it was imputed unto him for righteousness; and he addeth;

Now it was not written for his sake alone, that it was imputed to him.

But for us also, to whom it shall be imputed, if we believe.

We see some parts of the Christian Church now in great extremity, and no way in sight open from their escape out of great misery: the *Bohemian* Protestants put to cruel deaths: the *French* Protestants have the sword drawn against them, and the arrows upon the string to shoot at them: the *Palatinate* under proscription, the Prince thereof in exile: *Our helpe is in the name of the Lord.*

All these will faint, except they believe verily to see the goodnesse of God in the land of the Living. Sweet and full of comfort is the example of Gods people, to whom it was promised, even when they were in captivity in *Babylon*, they had hung up their Harps upon the Willows, and sate weeping by the rivers of waters.

Zech. 8. 3. Thus, saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a City of truth, and the mountaine of the Lord of Hosts, the Holy Mountaine.

Thus, saith the Lord of Hosts: there shall yet old men, and old women dwell in the streets of Jerusalem, and every man with his staffe in his hand for very age.

And the streets of the City shall be full of boys and girls, playing in the streets of it.

Thus, saith the Lord of Hosts, if it be marvellous in the eyes of the remnant of this people in these dayes; should it also be marvellous in mine eyes, saith the Lord of Hosts.

5.

I will save my people from the East, and from the west Country.

This is the help in trouble, ready to be found, let us awake, this help with the loud voice of our importunate supplications, saying, *O Lord, help now, O Lord, now give prosperity.*

Let us give him no rest, till he hath bowed the heavens, and is come downe, to visit the distressed of his faithfull servants.

Our Saviour comforteth us well, saying, *My Father worketh as yet, and I work, and if our labour which is, opus in Domino, a work in the Lord, be not in vaine, his labour which is, opus Domini, a work of the Lord, will prosper in his hand.*

He is as strong in the river of Rhine, as in he was Jordan, and his Church is as dear to Him now as ever it was, and he is as diligent in making inquisition for bloud, and as attentive to the complaints of the oppressed as he was.

Verse 11. The Sun and Moon stood still in their habitation: at the light of thine arrows they went, at the shining of thy glittering spear.

12 Thou didst march through the Land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, even for salvation with thine Anointed: thou woundest the head out of the house of the wicked by discovering the foundation to the neck. Selah.

14 Thou dost strike through with his staves the head of his villages, they that came out as a whirlwind to scatter me, their rejoicing was as to devour the poor secretly.

I Read all this together, because I conceive it hath reference to one story, and that is recorded in the book of Joshua.

For after Israel came into the land of Canaan, and had

destroyed *Jericho*, and the City of *Ai*: the *Gibeonites* terrified with this news, craftily pretending themselves to be a people dwelling in a far Country, and for the name of Gods sake, whose wonderfull works they had heard of, they desired to make a league with *Joshua*. *Joshua* and the Elders were deceived, and confirmed a league with them by oath.

But after the fraud was detected, *Israel* made the *Gibeonites* serve them, but they were under the protection of *Israel*.

This league of *Gibeon* with *Joshua* did much trouble the neighbouring Kings, for they feared *Gibeon*, being a strong City, therefore five Kings do make war against *Gibeon* to take it. The *Gibeonites* send to *Joshua* for succours, *Joshua* according to his oath of confederacy with them came from *Gilgal*, he, and all the people of war with him, and all the mighty men of valour, he gave the assault to the five Kings and their Army, he discomfited them and made them fly.

Ver. 7.

Ver. 11.

Then the Lord raised stones from Heaven upon them: there were more that died with the hailstones, then they whom the children of Israel slew with the sword.

Ver. 12.

Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel: Sun stand thou still upon Gibeon, and thou Moon in the valley of Ajalon.

Ver. 13.

And the Sun stood still, and the Moon stayed, untill the people had avenged themselves upon their enemies: Is not this written in the book of Jasher? so the Sun stood still in the midst of Heaven, and lasted not to goe down about a whole day.

Verse 14.

And there was no day like that before it nor after it, that the Lord hearkned to the voice of a man: for the Lord fought for Israel.

This is the wonder that *Habakkuk*, our Prophet doth here commemorate, a miracle yet fresh in the memory of the Church, yet by computation of times from the time of *Joshua*, when this was done to this time of *Habakkuk*: when this is remembred were past, more then 700 years.

Habakkuk doth well to remember this, for of all the miracles that God wrought for *Israel*, this was the greatest; here Heaven fought against Earth, the Sun and Moon stood still to give light to the Battail, and the faithful witnesses of Heaven

ven (so the Sun is called) staid his course to bear witness how God fought for *Israel*.

We may truly say to *Israel*, *Tibi militat aether*: Observe the words of the Prophet, how well they follow the history in *Iosua*. *Habakkuk* saith,

The Sun and Moon stood still in their habitation; they stood in their severall sphere wherein they move, for these be their habitations, and note that they both stood still, Sun and Moon, For the Moon borrowing all her light of the Sun, had she kept her course while the Sun had stood still the length of a day, there had been great irregularity of motion in these Caelestiall bodies, from the constant order set them by their Maker in their Creation.

Observe also, that he doth not say the earth stood still, but the Sun: it had been, as some said, the Earth and the Moon stood still as the Sun and the Moon, and our understanding would have as soon apprehended, if that new Astronomy had had been then revealed, which some of our Empericks, and Journeymen in that excellent Science of Astronomy have of late revived in their Almanacks, telling the world that they have long been in a wrong belief, that the Sun moveth, and the earth is fixed, for they believe that the Sun is fixed, and the earth is moved.

And to evade the cleer evidence of this text, which tels it for a wonder that the Sun stood still, they say, this is spoken to our capacity, because to our sight it so seemeth, that the Sun moveth, and the earth is fixed, but indeed it is otherwise.

Our capacity I think hath much wrong done in this, for if the Word of God had told us, that God had created the Sun to stand still, and the Earth to move, it is more likely that we should have taken his Word for it, and have believed it as it is, as well as now we believe it, as it appears.

We are neither incapable nor incredulous, but that many against the letter of Scripture have written, and made more believe, that the Sun stands still from the creation.

The common defence of this opinion grounded upon Gods application of himself, to humane capacity, doth make figures in

in story where is no need, and maketh *David* a man of small judgment in the knowledge of the Sun, who saith, that *God hath set a tabernacle for the Sun in the Heavens*, (called here) an habitation, *Which is a Bridegrome coming out of his chamber, and rejoiceth, as a strong man, to run his race.*

His going forth is from the end of the Heaven, and his circuit unto the ends of it.

Doth not this Prophet speak of the glory of God, declared in the motion, not the station of the Sun? or in the glory of God shewed in our opinion of the Suns motion, not in the truth thereof.

Greater secrets then this are revealed in holy Scripture, which are against the vouchie of the outward sense, or the rationall discourse of man, and no doubt, but if the Sun had stood still, and the earth that we live upon had moved, when this miracle was by the spirit of truth recorded, it had been so set down to us, as followeth:

[*At the light of thine Arrows they went, at the shining of thy glittering spear.*]

The meaning, I conceive, to be this, that the Sun and Moon did not now keep their ordinary motion appointed in their Creation, but by a miraculous dispensation they attended the arrows of God and his spears.

For God declared himself in this war, to be the God of *Israel*, by shining arrows and glittering spears, he meaneth not onely the arms of *Israel* his people, but the apparent demonstration of his owne miraculous and extraordinary power declared in this war;

For you heard in the story, that God *cast down great stones from Heaven upon them, which slew more then Israels sword did.*

These were arrows of God, and his spears with which he fought for *Israel*, they are called bright and glittering both.

1 Because the Sun-shining upon these great hailstones reflected a dazeling light from them, as experience telleth us, both in snow, ice, hailstones, and all waterie bodies.

2 And because in this judgment, there was so manifest appearance of the immediate hand of God in this war.

Thus

Thus Mr. *Calvine* doth understand these words, and saith,
Sol retentus est, ut daret locum sagittis & hasta Dei.

Onely, he seemeth to me somewhat too strict, when he saith,
per sagittas & hastam nihil aliud intelligit, quam arma populi Dei.

Yes sure, he meaneth his own weapons too, with which he fought from heaven, and those rather, as the more shining and glittering. *Montanus*, also upon these words, saith,
Solem & Lunam cursus suos ad commoditatem exercitus sacri temperasse.

Iunius also and *Beza* do conceive that these hailstones fell not without thunder and lightning which are the terrours of heaven, and the voice of God, it followeth.

[*Thou diddest march through the Land in indignation, thou diddest thresh the heathen in anger*] this, (as I conceive hath reference to the following victories, by which all the land of *Canaan* was subdued to *Israel*, for the Church here confesseth, that as God by deed of gift, had long before assured this promised land of the heathen to his *Israel*, so he gave them a full possession thereof by marching through the land, and by threshing the inhabitants thereof,

Thus the Church confesseth.

We have heard with our ears, O God, our Fathers have told us, Psa. 44. 2.
what work thou didst in their days, in the time of old.

How thou didst drive out the heathen with thy hand, and plantedst them in, how thou didst afflict the people and cast them out: For they gave not the Land in possession by their own sword, neither did their own arms save them, but thy right hand and thine arm, and the light of thy countenance, because thou hadst a favour unto them: this phrase of marching through the Land doth expresse God in arms for Israel.

But the other phrase of threshing, the heathen doth imply victory, and full power over them, even to the stripping them out of all.

[*Thou wentest forth for the salvation of thy people, even for salvation with thine anointed.*]

The cause why God put himself into this quarrel was the preservation of his people, where *Israel* is twice call'd the people of God,

God, which must be understood of the adoption of grace, for by right of creation all people of the world are Gods people.

This was *Israels* glory, and it was also their safety, that they were Gods people, and how they came to be so, *Moses* will tell.

Deut. 7. 7. The Lord did not set his love upon you, choose you, because ye were more in number then any people (for ye were the fewest of all people.)

Ver. 8. But because the Lord loved you, and because he would keep the oath that he had sworn unto your Fathers : that is, He loved you, because he loved you. But he addeth, thou wentest forth with him annointed.

Which Mr. *Beza* doth understand of *David*, and so maketh a long stride from the conquest of *Canaan*, to the reigne of *David*, and from these victories to *Dauids* victories many, many years after.

And *Tremelius* and *Iunius* do so apply the text, Mr. *Calvine* lead them all into this Exposition.

Others conceive, that the former commemoration is continued, and they that are before called Gods people, are here called Gods annointed : for wheresoever there is election, there is unction, and we may say of *Israel*, that God annointed them with the oile of gladnesse above all their fellow nations, for *David* saith ; *Non fecit taliter*.

I am sure the Seventy read and understand the text thus, for they read, that God went forth, *cum suis christis ann*, the Latine reading is, *Cum Christo tuo*, and the originall Hebrew is *משיח* his *Messiah*, which moveth me to refer this to Christ, who was the bond of that love which knit God so to *Israel*, for whose sake, God was so favourable to *Israel*.

Master *Calvine* doth confesse, that this hath reference to Christ, and includeth all the favours of God declared to *Israel*; from their coming out of *Egypt* to the last mercy shewed to them, to have come to them, *non nisi interposito Mediatore*, not without a Mediatour.

But he addeth, that the promise of Christ did more cleely appear, and was more manifestly revealed in the reigne of *David* then before, which might give comfort to the Church in distresse, that makes Master *Calvine* go so low as *Dauids* reigne, to apply these words.

But the next words shew, that the former history of the wars of *Israel*, to settle their possession in *Canaan*, and not yet at an end.

So then I understand that God went forth with his anointed, that is, with Jesus Christ, to save his people, and there is the life blood of all the comfort in this whole Psalm of the Church; and by this faith, by faith in this Messiah the just shall live. It followeth,

[*Thou woundest the head out of the house of the wicked.*]

By the house of the wicked, the land of *Canaan* is here meant, and by the head that God wounded, either the wisdom and policy, or the sovereignty and power of the Land is meant; for none of the Kings of the land could stand before *Israel*, so that the very head of the house was wounded.

[*By discovering the foundation to the neck.*]

This was the manner of Gods working against the head of the house of the wicked; by making the foundation naked; that is, digging up the very roots thereof, by an utter extirpation of the Inhabitants of this land.

It was *Edoms* cry against *Jerusalem*, *Rase it, Rase it*: the *Margent*: *make bare even the foundation thereof*, as before you heard, out of *Psal. 44.*

Thou hast cast out the Nations, and placed them in: It followeth.

[*Thou didst strike through with his staves the head of the Villages.*]

That is, thou didst overthrow the Inhabitants of the land with their own staves: As the Poet saith,

Snis & ipsa Roma viribus ruit.

He declareth here the extent of the victory, not onely to their walled Towns, and defended Cities, but even to the Villages and Hamlets of the Land: so that no part or corner of the Land escaped the hand of God, or the possession of *Israel*, but God who promised them that land, gave it them, and gave it all into their hands.

This, as it hath a general extent to the whole story of *Israels* conquests, so it may have a more particular reference to the

story of that war made in the behalf of the *Gibeonites*, where the five Kings that made war against *Gibeon*, hid themselves for safety in a cave at *Makkedah*: and that cave chosen for safety, proved a prison for their forth-coming, and *Joshua* sent men to rouse great stones to stop the mouth of the cave till he had finished the war, and then he brought them forth and slew them, and buried them in that cave.

Josh. 10.
16.

Thus the head of the Villages were beaten with their own staves, and that cave which the Kings chose for their safety was first made the trap to catch them, then the prison to hold them fast, and at last the sepulcher to bury them.

Judg. 7.

Yet more particular reference may it have to the conquest of the *Midianites*, for in that battail the Lord declared his strength for *Israel* mervellously, for he said to *Gideon* their Captain.

Ver. 2.

The people that are with thee, are too many for me to give the Midianites into their hands, lest Israel vaunt themselves, and say mine own hand hath saved me.

In conclusion, God would have no more to go up against *Midian*, but three hundred men.

Now the Army of the *Midianites* was great, as appeareth in the former Chapter, ver. 33.

Then all the Midianites, and the Amalekites, and the children of the East together.

Judg. 6. 5.

Yet God would have no more to go against *Midian* but three hundred men against this great Army, of whom he saith before: that *they came as Grasshoppers for multitude, for both they and their Camels were without number.*

And they had much vexed and impoverished *Israel*, as the story saith.

But *Israel* had the victory by those three hundred men, who being divided into three Companies, in the beginning of the middle watch of the night, when the signe was given by *Gideon*, every man brake a pitcher of earth that was in his hand, and held their lamps in their left hands, and their trumpets in their right hands to sound withall, and cryed, *The sword of the Lord and of Gideon*, and they took every man to his place.

And the Lord set every mans sword against his fellow through- Judg. 7. 22
out all the host. Here it is plain, how God beat them with their
 own staves, and slew them with their own swords. And of
 them we may well understand that which followeth. *They*
that came out as a whirl-wind to scatter me, their rejoicing was to
devour the poor secretly: for the *Midianites* by many direptions
 had made them poor, and by spoiling the increase of the earth
 almost starved them, and now they came as a whirl-wind in
 an army to destroy them.

Their secret comming to devour the poor, it is well ex-
 prest in the story.

And so it was when *Israel* had sowed, *that the Midianites* Judg. 6. 3.
came up, and the Amalukites, and the children of the East, even
they came up against them. And they encamped against them, and Verse 4.
destroyed the increase of the Earth, till thou come to Gaza, and
left no sustenance, neither Sheep, nor Oxe nor Ass.

Here they assaulted them secretly, by sudden incursions
 upon them, and they came out as a whirl-wind by sudden
 violence, and they made them poor.

The words thus expounded, we may in this part of the
 section consider.

- 1 The miracle of the station of the Sun and Moon.
- 2 The victory that followed.
- 3 The conquest of *Midian*.

1 Of the miracle of the station of the Sun and Moon.

This example of the station of the Sun and Moon, as at- Doct. 1.
 tending upon the wars of the Lord, doth further confirme the
 former Doctrine, delivered out of the Verse going before, that
 the in-animate creatures do serve the Lord, and the will of
 God is their onely nature, whether he guide them by his or-
 dinary providence, or by his speciall dispensation of extraor-
 dinary power.

It teacheth that God is above all second causes, so that his 2
 revealed determination of means, for his operations do not
 bind him, but his *Non obstante*, often inter-curreth by vertue
 of his prerogative.] To expresse him absolute Lord of all, Reas. 1.
 doing all things by the word of his power, that he may be both
 trusted and feared above all.
 To

To divert us from the over-weening of our fellow creatures, for many Nations having observed the good that the Sun doth on earth, have worshipped the Sun, and some Lunatiques have as wisely worshipped the Moon, others have adored some speciall Stars, as the ascendents in their nativities.

The Egyptians in respect, as is thought of the great profit that came of kine, did worship a living bullock, or calfe, and of them the *Israelites* learned that Idolatry.

Ibal. 76.

Herodotus tels how *Cambyfes* comming with his conquering forces into Egypt, saw the Egyptians worshipping their calf, he drew his sword, and cut him on the thigh, that he bled exceedingly, and shortly after died.

Cambyfes seeing this, cried out in scorne of the Egyptians: *O Capita nequam huiusmodi Dii existunt, carne & sanguine praediti, & ferrum sentientes? dignus nimirum Egyptiis hic Deus.*

Thus came into the Church the worship of Angels, and the Mother of our Lord and Saints, and its because they were Benefactors to the Church. And after for their sakes, their images were worshipped, as at this day in the Church of *Rome*.

To divert us from this superstition and idolatry, and to teach us to know our fellow creatures, God doth alter sometimes the established order of his government, and saith, as *Christ* to his Disciples. *Are these the things you look upon.*

Surely the Sun, or a l things is that God hath made for the use and service of God, as the most glorious, the most comfortable, in respect of light, which it giveth us from its own body, and which it bendeth to the Moon and Stars; and in respect of its influence, so that as *Ambrose* calleth it, *Ornamentum Cæli*, the ornament of Heaven, and *Oculum mundi*, the eye of the world; others have called it *animam mundi*, the soul of the world, as the quickner of all living things.

Three most memorable evidences of Gods power in the Sun are past, this of the standing of it for the space of a whole day.

The going back of the shadow upon the dyall of *Abaz* in *Reg. 20.* the days of *Hezekiah*, 10 degrees, And the miraculous Eclipse at the death of *Christ*. And *Christ*, foretelling the end
of

of the world, saith that, *The Sun shall be darkned, and the Moon shall not give her light.* Matth. 24.
29.

St. Augustine proves the Divinity from these things, which we call portentious, and he blameth the Mathematicians, for affirming those extraordinary effects in naturall bodies, celestiall or terrestiall to be *contra naturam*, against nature, *quomodo est enim contra naturam, quod Dei sit voluntate, cum voluntas tanti Creatoris, Creatura natura sunt.* De Civit.
2. 8.

Portentum enim fit non contra naturam, sed contra, quod nota est natura.

3 This station of the Sun and Moon at this time doth serve Reas. 3.
to justify the lawfulness of a just war, for they attended the arrows and the spear of God. This was a just war, for,

1 It had a warrant from God to possesse Gods *Israel*, of their own land, which God had given them, this is the warrant of policy.

2 It was against Idolaters, whom they were sent to destroy: the warrant of Religion.

3 It was in the behalf of the *Gibeonites*, their confederates by oath: *Lex Gentium*, the Law of Nations.

It is a sin to set and look on, when either our Commonwealth, or Gods Religion, or the Oath of confederacy suffereth.

This war was here managed openly, and in the sight of the Sun, and God declared himself both of the Council of War, and an auxilary friend to his *Israel*, in the same, for none but he could have stayed the course of the Sun and Moon.

Now these extraordinary operations of God, as St. Augustine saith, are called, *Monstra ut a Monstrando*, so they are called *portenta à portendo*, & *prodigia à porro dicendo*: therefore let us see what they shew, and what they teach us. Use.

1 They teach us the great Comandement of the law to love God, and to keep his Comandements. This power in doing so great things, and this mercy in doing the same for *Israel*, doth well deserve that service from his Church, observe it in a touch, remember it in the front of the law. I am the Lord thy God which brought thee out of the land of Egypt, for that

that leadeth us into the full story of *Israels* peregrination, and is there used to move obedience.

And we cannot make a better use of our frequent Commemoration of the manifold mercies of God to us, then to stir up our selves to serve him: so Christs greater deliverance is urged by *Zecharie, ut liberati serviamus*.

2 It serveth to direct us in the estimation of the creatures of God, for the honour that we can do them lawfully, is but to glorifie God for the good we receive by them : honour is onely due to him that implyeth them.

Take heed of Idols, take heed of superstition, let not another Gospel bewitch any of us, when the Sun communicateth his light to all the world, every corner and part of the world, is not illuminate alike, there be some precious stones that reflect the light of the Sun more then others doe: we value these above other, yet we know that the light is all borrowed of the Sun.

And though in our fellow creatures the gifts and graces of God be in differing measures given, for which we value them above an ordinary price, yet we reserve to our God the honour of the gift, of every good and perfect gift, who is the Father of lights, and we do him wrong if we draw any of our fellow creatures into the communion of his glory.

3 Let me adde this for caution, let not our thoughts be so ravished with the contemplation of Gods extraordinary power, sometimes expressed in the service of his creatures, as that we do neglect his ordinary providence : which in true judgment is more admirable.

It is *Saint Austins* note, *Qua sunt rara, sunt mira* : But he saith, it is more admirable to behold so many faces so unlike in forme, feature and proportion, yet we do more wonder to see two faces alike.

It is not so admirable in true judgment to see the Sun stand still in heaven, as a glorious candle set upon a Candlestick, as to see it move and set, and rise in so constant manner as it doth.

Therefore, let the common providence of God beise nothing by his extraordinary lightnings of Power, and flashes of prerogative.

4 This serveth also to encourage us in the cause of religion, in the just defence of the oppressed, to awake our courage and to take pains.

It belongeth not to us who are Gods Ministers, to enquire what cause of wars we have at this present, what means must be used to commence and maintain them.

This belongeth to us to animate all that are called to just wars, to take courage from this example.

If the sun stood still whilst *Josua* did fight for the *Gibeonites*, because Gods oath had bound *Israel* to them in confederacy.

I cannot doubt, but the Son of righteousness, the Captain of Gods guards, the Lord of his Hosts; will cover their heads on the day of battail, that fight for the oppressed Church of God, their brethren, the professors of the same faith, the worshippers of the same God.

Whereas this miracle of the station of the Sun and Moon was done at the instance of *Josua*, we are taught to behold the faith of Gods promises made to his servants.

He had promised *Josua* to magnifie him in the sight of his people, and the blessing of the people on *Josua* was only, *the Lord be with thee; as he was with Moses.*

Josh. 1. 17.

So he was in the division of the waters of *Jordan*, so was he in the conquest of *Jericho* and *Ai*, and never was there such a thing seen, that the Lord heard the voice of a man to make the day two days long.

1 This was done to prevent Idolatry, that the people might not erect any memory to *Moses*, to honour him with divine honour, which also God feared, and therefore he buried *Moses* himself, and would let no man know where he was buried, to prevent Idolatry.

The Devil, no doubt, knew the place; that was the quarrell between *Michael* and the Devill, about the body of *Moses*; or the Devil would faine have discovered where it was, to have misled the people to Idolatry, but *Michael* resisted him: Now when the people see that he which was great in *Moses*, is as great in *Josua*, and they have experience that *Josua* had of the same spirit that *Moses* had, this doth direct their judgements

ments not to look upon the instruments by whom wonders are done, but on God who doth them, and can do them as well by *Joshua* as by *Moses*.

2 This was done to assure the former promises of the quiet and full possession of the land, against the fear which the
Josh. 10. 14 Spies suggested; for if God declare by these signes that he fighteth for *Israel*, as it is said upon this signe, *Israel* need not fear the power of their enemies, they may go forth in the strength of the Lord, his word is their warrant, his truth their assurance.

Use.

When we behold the same power of God in the change of Ministers of his will, we learn to know whatsoever alteration the vicissitude of time maketh on earth, yet, *thou Lord art the same, and thy years do not fail*. Therefore, as *David* saith, *Put not your trust in Princes, nor in any son of man, for there is no help in them: there is help by them, but it is not in them: our help is in the name of the Lord who hath made heaven and earth*.

2

2 This sheweth the perpetual course of Gods favour to his Church, the faithful servant of God, *Moses* dieth, but the spirit that God put upon *Moses* survived him, and rested upon *Joshua*, he was consecrated to that employment.

Eliab.

Elisha.

Num. 27.

18.

1 By Gods own election and designation.

2 By the imposition of *Moses* hands, and the devolution of some of his honour upon him.

3 By Gods own gift of the same spirit that was upon *Moses*.

Thus where God loveth a people, the favour of God runeth in a full stream in the Chancel of his Church.

3 Seeing this constant truth of God in his gracious promises to his Church, hath reference to our obedience: this much teach us to obey and serve our God in all things, that his sun may shine upon our Tabernacles, and that we may anoint our paths with butter; for as *David* saith, *No good thing will he withhold from them that serve the Lord*.

Deut. 28.

He hath shewed his people what they shall trust too, blessings and cursings, life and death.

3 Doctrine. This also teacheth us, as the Apostle doth. *The*

Small fervent prayer of a righteous man prevaieth much. James 5.16.
 He proveth it by the example of *Elijah*, who though he
 re a man subject to the like passions, as we are, he prayed
 nestly that it might not rain, and it rained not on the earth in
 ee years, and six moneths.

And he prayed again, and the heaven gave rain.

So this example of *Joshua* praying, is a full example of the
 actuall power of prayer, these examples, as that also of
Moses praying upon the Mount, when *Joshuah* fought with
Amalek, do all seeme to prove the force of prayer. And Exod 17.
 at reason there is that this should be effectually with God.

1 Because there is no service that man can perform to God,
 wherein he doth so much part with himself, and even lay him-
 self down in prayer, for therein he openeth his heart to God,
 and poureth forth his spirit to him; and his faith doth bring
 God to him face to face.

When men pray as they ought, they know God and them-
 selves, they know and confesse him the faithfull Creatour,
 mercifull redeemer, the gracious preserver, the bounteous
 varder of men. And they know themselves to be but men,
 it is indigent and needy, having nothing but what they
 receive from his hand, and of his free gift, immerent, deserving
 none, not the least of his favours.

Which two considerations do serve to humble us, and to
 honour him.

We finde in Scripture watching and fasting often joynd
 with prayer, as outward means to tame and subdue the flesh,
 that it may be the lesse able to resist the power of the spirit,
 the spirit is willing in the servant of God, but the flesh
 is weak.

1 There is no part of Gods worship that hath so many pre-
 texts to impose it on us, as prayer hath in both the Testa-
 ments, none that we have so many examples of great succe-
 ss in prevayling with God, none that we have so good means to
 reform as prayer: none that hath so many promises made
 in holy Scripture.

For precepts, so soon as God had established him an house

house for his publique worship, he commanded it to be called an house of prayer to all nations.

Solomon dedicated that house to God by prayer, it is Gods own Word, *seek ye my face*, it is the Churches answer. *Thy face, O Lord, will I seek*. And Christ our Saviour often in the gospel, the Apostles after him enjoyns it.

2 *Example.* For example we have *Abraham, Isaac, and Jacob, Moses, David, Solomon, Hezekiah, Eliab, Manasseh, Nehemiah, Job, Samuel, Daniel*: all the Prophets, all the holy men, Christ, his Apostles, all with admirable successe,

3 *Means.* For means, Christ taught us to pray, shewed us the way to the Father, in his mediation, and by his name.

And the spirit which Christ left in his Church helpeth our infirmities.

4 *Promise.* Christ hath comprehended all in a few words, *Whatsoever you shall ask the Father in my name, it shall be given you.*

Ask and receive, that your joy may be full *petite, quiesce, pulsate.*

Use These great examples of successe do all seem to stirre us up, to the performance of this part of Gods worship both.

1 In obedience to the Commandement of God, who hath imposed this duty on us, whose Commandements are mighty and ought not to be light layed.

2 In an holy ambition of the best graces of God which are this way obtained of him.

3 In an humble love to our God, to whose presence and conference we come by prayer.

4 In an holy imitation of those great examples, which are so frequent in Gods faithfull ones, in the double Testament of God.

5 In a thankfull use of the means by God ordeined to facilitate this service, that we receive not the grace of God in vain.

6 In a confident faith in Gods gracious and free promises, which are yea and Amen.

7 In an humble sense and feeling of our own wants, and the necessities of our brethren, for so we do exercise both our piety to God, and our charity to our selves and our brethren.

But this discourageth many, we read of great power of prayer of old, as that *Moses* prayer gave *Joshua* victory. *Joshua's* prayer made the Sun stand still. *Elijah* by prayer, shut up heaven, by prayer he opened it. *Daniel* by prayer shut up the mouths of the lions in their den. Ob.

We see no such effects of prayer now, and therefore we think prayer is not of such effect now, as heretofore.

To this our answer is, that great and extraordinary examples of the successe of prayer are but thinly scattered in the Book of God, to shew the power of Gods Ordinance. Sol.

Neither may that be a rule to us, that prayer is not of force as it hath been, because we do not see such great effects thereof, as have appeared in former times.

For in the time of the shadow, when Christ was seen in type, and under a veil, there was need of extraordinary examples to confirm faith, but to us that live in the cleer light of the gospel, to whom Christ is made manifest to be our intercessor, this may seem to strengthen faith.

If God did hear the prayers of his faithful owns, and answered them by miracles, they had speciall warrant to demand those things at the hands of God.

We have no such warrant, but look wee what we may pray for, and we shall finde that God doth answer us with success.

1 That the name of God may be hollowed; doth not every faithfull servant of God place his trust in this name? doth he not praise it for all things?

2 That the Kingdome of God may come; Is not this Kingdome of grace: in the Church? doth not the believer see Christ reigning in his heart, and ruling him by his spirit? and doth he not expect his second coming in glory and believe everlasting life.

3 That the will of God may be done here as it is in heaven, is it not so?

Our conversation is in heaven; doth not the whole life of a faithfull soul spend it self in imitation of Christ, and of the Angels of God, and of the holy Saints that are gone before us to praise God in heaven.

4 Have we not daily bread? doth not God feed us with food convenient for us?

5 Doth not God assure our consciences of the free remission of our sins?

Doth not he in temptations save us from the evil one that seeketh our destruction, and maketh them the exercises of our vertue, and are directed to the dilapidation of our faith?

We may aske nothing else of God but what hath reference to one of these petitions, and in all these God heareth us and granteth our requests.

Our own want of faith and zeal in prayer, our own neglect of the dutie, our own unthankfulness to God for benefits already received, our corrupt desires to spend the favours of God upon our lusts, may make many of our prayers miscarry.

Much more if we do ask any thing at the hands of God, which is not lawfull.

But let us aske as he commandeth, and the argument will follow comfortably.

If the servants of God have heretofore prevailed with God, so far as to work miracles for their good, much more will God hear our ordinary suits, and grant them so far, as may stand with the glory of his name, and our good.

But at adventure he hath commanded us to pray, and let us do our duty in obedience to him, and leave the successe to his fatherly providence: prayer is the casting our care upon God, and is not that a great comfort to us, when our care is put off and so repose, that we may serve our God without fear or care for things of this life.

2 The victory that followed the station of the Sun and Moon, contain two things.

1 What God did in indignation to his enemies.

2 What he did in favour to his people.

1 What he did in indignation?

Containing,

1 His martiall march through the Land.

2 His conquest of it,

I His March.

Thou didst march through the land in indignation ; which teacheth us ;

That in all wars God is Lord of Hosts, and generall of all the Armies teat fight in his quarrel. *Doct.*

This was assured to Joshua by a Vision, for

It came to passe when Joshua was by Jericho , that he lifted up his eyes and looked, and behold there stood a man over against him, with his sword drawn in his hand, and Joshua went unto him, and said unto him, art thou for us or for our adversaries ? *Josh. 5. 13.*

And he said nay : but as a Captaine of the host of the Lord am I now come, and Joshua fell on his face to the earth and did worship.

This must be God that appeared to him by this Angel : and it is the same Angel which God before promised.

Behold, I send an Angell before thee to keep thee in the way , and to bring thee into the place which I have prepared.

Beware of him, and obey his voice, and provoke him not ; for he will not pardon your transgressions : for my name is in him. *Ex . 23. 22*

This Angel must needs be the same, who is after called the *Messiah*, or anointed in the next verse , and both the power that was given him of God to protect, and to pardon, and the charge that was given to the people not to offend him, and the worship which Joshua did give him, and the name which God said was in him, prove him to be *Jesus Christ*.

All serves to prove that God was the leader of these wars, as here is said. *Thou didst march through the Land.*

And God doth take it upon himself. *I the Lord do all these things.* *Esa. 45. 7.*

The reason is, because war is one of the rods of God, where-with he doth scourge the sinnes of men. For thus, saith the Lord God.

How much more when I send my four great judgments upon Jerusalem: the first of them is the sword. *Ezek. 14. 21.*

Who can manage the judgments of God but himself, and therefore when wicked persons are employed by him to punish sinners by the sword , he confesseth, the service done to him as in the case of *Nebuchadnezzar*, King of Babel against *Tyrus*.

Ezech. 19. *I have given him the Land of Egypt, for the labour wherewith
V. 12. he served against Tyrus: because they wrought for me, saith the
Lord.*

God ordereth all wars, for wars, as I have said, is one of
Gods own rods, and none can manage them without him, so
all wars, as they are from him, are just wars.

But they may be unjust in respect of them that commence
and prosecute them.

The point then here taught is, that in all wars which are
just in respect of God who smiteth them, God is the leader,
and the protector of his armies, who giveth them both
strength to fight and victory in battail.

These were Gods wars by which *Israel* was settled in the
land of *Canaan*, and they were the wars of God, by which
Israel was led away captive into *Babel*. you heard God him-
Hab. 1. 6. self say so. *For, lo, I raise up the Chaldeans, that bitter and
hasty nation, which shall march through the broadsh of the land, to
possess the dwelling places that are not theirs.*

God was he that marched through the land then in indig-
nation.

Use. This teacheth us wheresoever we see the sword of God
abroad in the world to smite, to confesse it to be Gods soare
judgment, without whom no man could draw a sword, or
lift up his arme in the world,

Note. God brought in his *Israel* by the sword, and by the
sword he carrieth them out of *Canaan*, the hand of the Lord
is in both.

Therefore, whatsoever preparations of war, Gods servants
do make to hold or to recover their own right, to relieve the
distresses of others, or to suppress the injuries of oppres-
sours, they must commit their cause to the Lord, and
seek their strength from him, and depend on him for their
successe.

But as God is the author and manager of all wars, so is he
the speciall protector of those that he hath separated from
the world to be his Church and peculiar people, as in the story
of *Israels* passage you have heard.

In this war, God did march before his *Israel* against the inhabitants of *Canaan*, and cast the fear of them upon them all.

This is a great advantage in all wars, to have God on their sides, for as *David* saith, *If the Lord had not been on our side, when men rose up against us, they had swallowed us up, &c.*

Then is God a speciall protectour, when he directeth his war to the good of them whom he protecteth, and marcheth in fury against their enemies.

And thus it was with *Israel* when they took possession of *Canaan*, as you have heard. *For they gate not the Land in possession, by their own arm, neither did their own arm save them, but thy right hand and thine arme, &c.* Psal. 44.

The distressed have a speciall warrant to call upon God, and it was the voice of the Church, when the *Arke* removed to say, *Exurgat Deus dissipentur inimici ejus*: let God arise, and let his enemies be scattered.

God is mercifull to our land, and Church, that we yet live in peace, it is full of comfort, when God marcheth before his Church in their wars, but it is much more happinesse when he biddeth us go to our chambers, and shut the door after us, and tarry a while till the storm of troubles over-blow.

But then it is most joyous, when he giveth peace within our walls, and plenty within our palaces.

Thus have we lived hitherto by the favour of the God of peace, and it shal do well that we do lay this example to heart: For the same God that marched before *Israel* to plant them in, doth now march before the *Chaldeans* to cast them out, he that fought for them to give them their land, now fighteth against them to carry them captives out of the Land.

It is the indignation of God that maketh this change, and it is their sin that thus provoketh him.

Yet they look back in their captivity and comfort themselves with the remembrance of Gods former protection.

Sin hath made this change: are we more in the favour of God then *Israel* was, or have we sinned lesse then they did, that their evils should not come on us.

Surely the sins of our land, are both many and hainous,

the double edge of the word which is drawn and used against them, doth not draw blood.

Nullus sequitur de vulnere sanguis.

The course that is taken for reformation is preposterous, for men look without themselves, and complaine of the faults of others, and would faine amend their brethren, but the right way is: Let every one strive and labour to amend one.

And all that say, Let not this evill come upon us; not the sword, not the pestilence, not famine: let them be tender that no evill come out of them, for our sins are they which part God and us, which maketh him that set us up, cast us down.

2 His conquest. This is exprest in divers phrases, to declare it fierce and violent.

1 *Thou didst thresh the heathen in anger.*

2 *Thou woundest the head out of the house of the wicked.*

3 *Discovering the foundation to the neck.*

All look one way to describe God in his indignation, how he layes about him, and they teach us, that

It is a fearfull thing to fall into the hands of the living God; for he is known by executing judgement, and the heathen are punished in his sight

True, that he is patient, and long-suffering, even toward the heathen that know not God; long did the cursed seed of *Cham* possess the land of *Canaan*, and God deferred their punishment to the fourth generation, himself giveth the reason of it.

For the iniquity of the Amorites is not yet full.

Ec 15. 16. There be six signs of ensuing judgment, and where they are found, what remaineth but a fearfull expectation of the fierce wrath of God?

1 The qualitie of the sins committed, if they be of those crying sinnes which do immediately impeach the glorious Majesty of God: such as are superstition and Idolatry, which do give the glory of God to creatures, Blasphemy, breach of Gods Sabbath.

Or such as violate humane society, sins against nature, as in the *Sodomites*, sins of blood, as in the old world, sins of oppres-

ion, bribery, extortion, corruption of justice and such like.

These things do put Almighty God so to it, that he saith,
How shal I pardon thee for these things?

Shall I not visit for these things saith the Lord, shall not my Jer. 5. 7.
oul be avenged on such a Nation as this? *Ver. 9.*

The fields look yellow, as Christ saith, for the harvest, and
call for the sickle of Gods vengeance to cut them down.

2 The spreading and extent of sins, when it hath corrupted
the most, as in the old world, God said to Noah, *Thee onely*
have I found righteous before me in this age.

And in Sodom not ten righteous to be found, and in Jeru-
salem God said,

Run too and fro through the streets of Jerusalem, and see now and
know, and seek in the broad places thereof, if ye can find a man, if
there be any that executeth judgement, that seeketh truth, and I will
pardon it. The Prophet did go the circuit.

He searched amongst mean men, and he found them foolish
and ignorant: he gate him amongst the great ones, and he
found them such as had broken the yoke.

When sin once covereth the face of the earth, and is grown
like a generall pestilence infecting the greatest part, *Moses,*
Job, Samuel and *Daniel* may pray and have no audience.

3 The impudencie and boldnesse of sin when men are not
ashamed of their evils that they commit to cover and conceal
them to do them in the dark, but brave the Sun with them:
as *Absolon* defiled the Concubines of *David* in the sight of the
Sun, and before all *Israel*. It is Gods complaint of his peo-
ple.

The shew of of their countenance doth witnesse against them, and Jer. 3. 9.
they declare their sin as Sodom, and they hide it not. And again,

Were they ashamed when they had committed abomination; nay, Jer. 6. 15.
they were not at all ashamed, neither could they blush.

Thou hast an Harlots forehead, thou refusest to be ashamed.

4 Ostentation of sin, when men do make their boast there-
of. *why boastest thou thyself in mischief?* *cr. 3. 3.*

Upon which words, Saint *Augustine* saith, *Gloria maligni*
vis, gloria est malorum.

He saith, it is a foolish boast to glory in evill : for evill is easily done.

He gives many instances, the care of preparing the seed, and of the ground the sowing, the weeding, the attending, how many hands it asketh, and *Absolon* can set it all on fire in a moment.

So *Samsons* Foxes did the fields of the *Philistines*.

The Wiseman setteth it down as a fault ;

Prov. 20. 6 *Most men will proclaim every man his own goodnesse ; how much more to boast of evil.*

As wantons boast how many they have defiled, and drunkards how many they have out-drunk.

5 Making a mock at sin : so the Wiseman saith, there be thatASSE fire-brands, and say,

Am not I in sport ?

All our sins are fire-brands, we need no other rods to scourge us here, no other fewell to enfire us hereafter, then our own sins : this is, *Hilaris insania*, to make our selves merry with these, and to set in the chair of the scornfull.

6 *Incorrigibility*, when the gracious warnings of God do not lead them to repentance : when the angry threatnings of God do not draw bloud of them, when the rods of Gods favourable chastisement doe not smart upon them. O Lord, Jer. 5. 3. saith *Jeremy*, *Thou hast stricken them, but they have not grieved.*

Correction had wont to be the way to reclaime sinners, but when iniquity is come to the full ripeness, God may lay on while he will, they that have not known the way of peace will harden their hearts, as *Pharaoh* did, and correction will but make them curse, and blaspheme God to his face.

This was the full iniquity of these nations, whom God threshed and wounded, and digged up, and cast out, that he might plant his *Israel* therein.

Use. And it teacheth us to be wise to salvation, as the Apostle saith; *Thou man of God fly these things.* And let me say to you, as *Lot* to the *Sodomites*, I pray you, my brethren do not so wickedly.

1 Take heed of Idols, Babes, keep your selves from Idols. Idolatry hath growen bolder of later then heretofore, the

actors of *Rome* are busie amongst us, trading for proselites
 ut God stirreth up the spirits of his religious servants to soli-
 cite the cause of Religion, and the worthies of our land stand
 p with zealous fervency of spirit for the truth of God.

This is the light of *Israel*, so long as we keepe the fire
 of God burning upon our Altars, we shall have hope that
 God is with us, and that he will give us his blessing of peace.

Let us break off our sins by repentance, that we may turn a-
 way the indignation of God from us, let not sin reign in our
 mortall bodies, that we should obey it in the lusts thereof.

Let us take heed that we give not way to sin, either in
 our selves, or in others, lest it over-grow us, but let us examin
 our own hearts in our chambers, and turn to the Lord. And
 if a brother by occasion fall into sin, let them that are spirituall,
 restore him with the spirit of meeknesse.

Let shame cover our faces for the evils that we have done,
 it is no shame to be ashamed of our evils, as there is a godly
 sorrow, so there is a godly shame, let us say with *Job*; *I covered*
not my transgression with Adam, by hiding my iniquity in my
bosome.

Let it grieve us that wee have sinned, and let us not
 boast thereof, but say with *Job*, *Peccaui, quid faciam tibi:* with
Saul, I have sinned and done foolishly.

Let the remembrance of our sin smite our hearts, as *Da-*
vid, heart smote him, when he had numbred the people, and let
 us do no more so.

Let the judgments of God make us afraid.

Let the corrections of God humble us, and cast us at the feet
 of God, that he may shew us mercy, and with *Paul*, let us pray
 three times, that the Angel of Satan may be taken from us.

Then shall we neither feel the flail of God threshing us,
 nor the sword of God wounding us, nor the spade of God dig-
 ing up, but we shall rejoyce every man, under his own Vine,
 and under his own Fig-tree.

2 What he did in favour to his own.

Thou wentest forth for the salvation of thy people, even for
salvation with thine anointed.

David saith, Truly God is good to *Israel*.

The

The everlasting comfort of the Church hath been planted and grounded in the favour of God by the mediation of Jesus Christ his anointed.

For although Christ were not so manifest to his Church before, and in the time of the law, as he hath been in the time of the Gospel, yet he hath been always the hope of all the ends of the world.

Reason.

The reason is, because Christ is not onely a Mediatour of intercession to pray for us, and a Mediatour of satisfaction to die for us, and a Mediatour of salvation to prepare eternall mansions for us: but he is and ever was, and will be a Mediatour also of temporall protection all to keep and defend us from all evils. So that the Sun shal not smite us by day, nor the Moon by night.

For as God created us to his own image, so he fitted to his only begotten Son a body in our image, he was made of a woman, and so soon as his word had made him the promised seed, so soon was he crucified for us, and was the Lamb slain from the beginning of the World.

Then did he take his Church into his bosome, and married her to himself, and they became one body, and ever since his Angels have charge over her to keep her in all her ways, and this must comfort *Israel* in *Babylon*, that God went before them with his anointed, to settle them in the promised Land.

There be no other mercies that will tarry by us, but those which God doth vouchsafe us by the means of this Mediator.

He importeth many outward blessings, even to the vicked, by the means of his holy ghost. For all the knowledg that they have, all the wisdom in arts and sciences be the gifts of the holy ghost, but they have no portion at all in the office of Christ, he was not anointed for them.

From hence the Apostle doth conclude, that God hath not forsaken the Jewes, but that they shall be called again, for he saith. *Hath God cast away his people?* he answereth: *God hath not*

Ro. 11, 1, *cast away his people whom he foreknew.*

2.

The election of grace which made them his, doth confirm them to him for ever, and therefore they mention his going
be.

before them with his anointed to assure them, that though they go into captivity and abide a long time there, yet they shall not be left in bonds for ever. For the spirit of the Lord is upon this anointed, *to preach liberty to Captives, and the opening the prison to them that are bound.* If. l. 61. 1.

This is now the true comfort of the distressed parts of the Church, which groan under the burthen of oppression, and bloody persecution.

They cry for the help from men, and no Nation doth succour them, they weep and pray to God and to his anointed, and, no doubt, but in good time, he wil come down to them to visit them in his mercy, they are Christians, and they carry the name of Gods anointed, his name is in them, and his righteousness and truth are their hope and strength.

It is time for thee, Lord, to put to thy hand, for the wicked sons of *Belial*, the children of *Edom* cry out against thy Church, down with it, down vwith it, even to the ground.

The Bishop of *Rome*, abetteth the unchristian shedding of Christian blood, by his letters, and disperfects his vvhetstones to sharpen the sword of Gods enemies against Gods Church.

Let us say vvith old *Jacob*; *O Lord, I have waited for thy salvation, for thy Jesu.*

2 This repetition of salvation.

Doct. 2.

Thou wentest forth for the salvation of thy people, even for salvation, teacheth us.

That God hath taken upon himself the care of the preservation of his Church.

Therefore he goeth before them for salvation, and he doth never leave them nor forsake them.

1 God hath many gracious titles, which do assure his love and favour to us. *Reas. 1.*

He is call'd *Jehovah*: so we live, move, & have our being in him.

He is call'd by *Job*, The preserver of men, *Saint Paul* addeth especially of the elect, for their salvation is a peculiar grace, no common favour.

And so his right hand both supporteth and guideth us, that vve neither stray out of the vvay: nor fall in the vvay.

He

He is called our Shepherd, and so we come to want nothing, for he leadeth us both on the green pastures, and to the waters of comfort.

He is called the husband of the Church, and Christ preferreth her to him, *sine macula & ruga*, without spot or wrinkle, and Christ teacheth us to call him our father, so as a father hath compassion, &c.

The Lord is our King of old, he maketh salvation in the midst of the earth.

All these titles declare him no *Non-resistens* from his charge, he is always *Incumbent*.

For *ipse est qui dat salutem*.

Reas. 2.

1. Because the Church committeth it self to him, and casteth her care upon him, and he never failed them that trust in him.

Saint Paul, I know whom I have trusted,

Comitis thy ways to the Lord, and trust in him; and hee shall bring it to pass.

Reas. 3.

2. The Church of God giveth him no rest but by continual supplications, importuneth his saving protection, saying; O Lord, I pray thee save now: O Lord, I pray thee now give prosperity, he hath commanded her so to do. To seek, to aske, to knock, and invocation is one of the marks of Gods children.

He that calleth on the name of the Lord shall be saved.

They are called the assembly of Gods armies, and their prayers be their weapons, Heaven is their abiding City which they besiege, and Christ saith, *the violent take it by force*. For, *multorum preces impossibiles sunt potens*.

Reas. 4.

3. Christ himself always prayeth the Father for his Church, that God would keep it, and he saith to his Father, *I know that thou hearest me always.*

Use

This comfortable Doctrine serveth to refresh the grieved soul in time of affliction, the smart of Gods rod doth many times puts us into fits of impatience, and murmuring, and the delay of Gods saving help, doth often stagger our weak faith: that the man after Gods own heart doth sometimes fear that God hath given him over.

In great losses as of our honours, and preferments of our bertie, of our wealth, of our dear friends: it is some time before we can recover from this shaking fit of feare, that God hath forsaken us, and we say:

Why standest thou so far off, O Lord, and hidest thee in due time, Psa. 10. 1.
time of affliction?

But when we remember, *thou art with me*, it establisheth our footsteps, it strengtheneth our weak knees, and comforteth our sorrowfull hearts, and biddeth us, *Rejoyce in the Lord*; again, it teacheth, *Rejoyce*: so David,

I waited patiently for God: and so he comforteth his soul. Wait for God, for I will yet give him thanks, for the help of his presence, he is my present help, and my God. Psa. 43. 5.

So then, if present issue appear not out of affliction, let us not faint in our troubles: but perswade us that God is with us, and the rock of our salvation will not fail us.

2 This sheweth that we need not seek further for salvation, then to God himself, and his anointed, seeing they are always with us. It is a foolish and idle superstition and idolatry to seek our salvation, from or by the means of Angels or Saints, or the mother of our Lord, when we have both him and his anointed *Messiah*, that is, both the giver and the mediator of salvation with us. Use 2.

This foolish devotion of the Roman Church, of making way for Angels and Saints, hath three great defects, which all the idol of Rome and hell, could never cover or conceal.

1. It hath no Commandement to require it.

2. It hath no example to lead us to it.

3. It hath no promise in Scripture to reward it.

Whom have I in heaven but thee, and I have none upon earth, Psa. 73. 25
nor I desire besides thee?

They be our glorious fellow creatures, we honour God for the good that they have done in his Church.

We believe that they pray for our happy deliverance from all miseries of life, and the society of their lives.

We imitate their holy examples and do strive to follow them

them in their vertues, and pray for the graces of God that sanctified them on earth.

But for our salvation, we know that he is always with us, that saveth us, and his anointed doth never forsake us, that keepeth us from evill.

We hear him saying, *Come unto me*, and he calleth us not to heaven to him, but, *Lo, I am with you to the end of the world*: he is neer unto all that call upon him, and he is easily found of them that seek him.

Use 3. This doth give us fair warning to take heed that we do not leave our God and live in sin, for he is not so neer us, but that our selves may separate between him and us, for it is also true, that God putteth a great deal of difference between an ungodly and godly man, as *Solomon* saith;

Pro. 15. 29. *The Lord is far from the wicked, but he heareth the prayer of the righteous.* And as God is far from them, so is salvation, as *David* saith. *Psal. 119.*

V. rfc. 55. *Salvation is far from the wicked.*

As we tender the favourable protection and love of God, let us take heed of sin.

Isay 59. 1. *Behold, the Lords hand is not shortned, that it cannot save, nor his ear heavy, that it cannot hear.*

Verse 2. *But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.*

Use 4. Seeing our salvation is of him, onely by his anointed, let us remember that we are called Christians after his name, not onely *Christum*: Lo, I am with you, and *Spiritus Christi*, whom I will send you from the father, but we have *anointing*, the very anointing it self, left and deposited in the Church, as *S. John* saith.

1. Joh. 2. 2. *But ye have an Unction from the holy one.* If we keep this Unction, we are sure of this salvation; therefore grieve not the spirit of God, resist not the holy ghost, receive not the grace of God in vain.

And so let the enemy of mankind, and his agents do their worst to annoy us, our salvation is bound up in the bundle of life.

fe with our God for ever, we may go forth boldly in the rength of the Lord, both against the enemies of our temporall estate, and the spirituall adversaries of our souls, for who in wrong us, if we follow the thing that is good?

God who maketh in us both *velle & facere*, to wil and to do, id make us able for this work of our salvation.

erse 14. *Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: there rejoycing was to devour the poor secretly.* Hab. 3. 14.

[His, as you have heard, before in the exposition of the words, hath reference to that victory, which God gave against the *Midianites*, to his *Israel*. *Judg.* 7. 22. wherein the Lord set every mans sword against his fellow throughout the hoast, for there he strook them with their own staves, d armed them against themselves to their own ruine.

Wherein consider with me two things;

§ 1. Their punishment.

§ 2. Their sin.

In the punishment we are taught.

That God in his just judgment maketh the ungodly rods to *Doct.* nish one another of them: if they have no other enemies but themselves, they shall go together by the ears amongst themselves, and smite one another.

This is that which God threatned against the sinnes in *ael: no man shall spare his brother. He shall snatch on the right id, and be hungry, and he shall eat on the left hand, and shall not satisfied, they shall eat every man the flesh of his own arm.* *I' ai. 19. 19.*

Manasseh, Ephraim, and Ephraim, Manasseh, and they tiber shall be against Judah.

This was the burthen of Egypt.

And I will set the Egyptians against the Egyptians, and I shall fight every one against his brother, and every one against neighbour, City against City, and Kingdome against Kingdome. *I' ai. 19. 2.*

In the first of these two places, the Prophet doth foretell how the Tribes shall fall out among themselves, and how their greedinesse of wealth and honour shall make them devour one another. For the Apostle giveth warning that we be tender, how we bite one another, *Left we be devoured one of another.*

This is sin and punishment both, wherein they offend, therein they are punished.

In the second example of the Egyptians destroying one another, we behold the uncertain state of ungodly nations, and people, they can have no constant peace.

Reas. 1. 1 Because they know not, they serve not the God of peace, and where true Religion doth not unite hearts, they may try a confederacie, which may hold for long, as it may some private turns, but the next great provocation turns all into fury and combustion, for there wants the foundation of peace within them.

Reas. 2. 2 Because he would thereby maintain the equity of that naturall law written in every mans heart by the finger of God, *Do as thou wouldst be done to.*

Wouldst thou bee content to be beaten with those staves, that thou hast made to beat others, to be hewed and mangled with those weapons of violence? therefore, God in his justice employeth this preparation against themselves, and scourgeth them with their own rods.

Reas. 3. 3 That we may know that all things in the administration of the world are directed by the wisdom and providence of God, who though he be a God of peace, yet he also caneth divisions and contentions amongst men, and punisheth transgressours therewith.

The ten Kings in the Revelation, which are the 10 horns of of the beast, that is of *Rome.*

These at first joyn their forces against the Lambe, and set
Revel. 17. up the beast. *These have one mind, and shall give their strength*
13. *unto the beast.*

But in the end. *And these 10 horns which thou sawest upon the*
Verse 16. *beast, these shal hate the whore and shall make her desolate, and naked.*

and

and shall eat her flesh, and shall burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and to give their Kingdom to the best, untill the words of God shall be fulfilled.

From whence we gather, that that agreement which is amongst wicked men, against Christ, and against his Church, is strengthened by the will and providence of God for a time, till that time, the confederacies of the ungodly do hold, but when he pleaseth to dissolve them, they end in self-woundings and intestine combustions.

This serveth to settle our judgments, concerning the combinations of the wicked against the Church, they are of God, and he hath his secret and just ends therein, either to chasten the errors and transgressions of his people, or to bring their patience and piety to the test; to try whether any thing will make them forsake their hold, and relinquish their trust in him.

Use 1.

Or to bring the greater condemnation upon those, whom he useth as instruments in this tryall of his chosen servants.

Therefore now, that we both hear the news, and see the effects of this new bloody league to destroy the Church, and to root out the Protestant Religion, whereby much Christian blood of innocents is already shed, more is feared: let it establish our hearts, and settle our judgments upon this rest. The Lord will have it. *A Domino factum est hoc. Tu Domine fecisti:* thou, Lord, hast done it.

Surely, there is much dross in our gold, which must be purged, we have not spared one another with schismaticall mouthes and pens to break the peace of the Church, and God in his just judgment suffereth the wicked to prevail against us.

This comforteth the Church against these tempests of fury, that her enemies do raise against her.

Use 2.

For though they weaken us thereby, and exalt their own horn on high, yet when the waves of the sea do rage horribly, God that is on high is more mighty then they, and he will smite them with their own staves that supported them, and wound them with their own swords, that defended them.

3 This admonisheth us not to settle any confidence or trust in the friendship of man, whose breath is in his no-

strils

strils, for wherein is he to be trusted? The Prophet Micah saith;

Micah. 7. 2 *The good man is perished out of the earth, there is none upright among men, they all lie in wait for blood: they hunt every man his brother with a net. That they may do evill with both hands earnestly.*

Verse 3. *The Prince asketh, the Judge asketh for a reward, and the great man uttereth the mischief of his soul, so they wrap it up*

Verse 4. *The best of them is a bryar, the most upright of them is sharper then a thorn hedge.*

And from this consideration of the generall falshood that is in friendship, his caution is;

Verse 5. *Trust ye not in a friend, put no confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosome.*

Verse 6. *For the Son dishonoureth the Father, the Daughter riseth up against her Mother, the Daughter in law against her Mother in law, and a mans enemies are the men of his own house.*

What shall we do then?

Verse 7. *Therefore, I will look upon the Lord, I will wait for the God of my salvation: my God will hear me.*

Christ our Saviour doth apply this text to his own comming into the world, he professeth it, *that he came not to bring peace into the world, but the sword.*

In which words he rather expresseth the events and effects, then the intention and purpose of his comming: for where the light of the gospel doth shine, Father, Mother, Brother, Sister, are but *nuda nomina*, bare names, where Christ in Religion is not, for the true Gospeller will fall out with all, and forsake them all for Jesus Christ.

The rest of the Church is God in Christ, let us seek peace with men, if it be possible, as much as in our power, let us have peace with all men, but let us trust no humane or temporall suppartation.

Use 4. Seeing it is here set down as a great judgment of God upon Midian, that they were beaten with their own staves, and wounded with their own weapons.

Let us take notice of this judgment, and take it for a great signe of Gods indignation against us, when we break the bonds

bonds of peace, and Christian charity, byting and beating one another, libelling, and defaming, woorrying one another with suits of molestation, schismatically forsaking the fellowship one of another, and changing publique Congregations into private Conventicles, and forsaking the settled Priesthood of the Church, for such as do labour most to break the peace of the Church, for what is this but the angel of Satan, beating of us with our own staves. Doth not this home-contention in our Church, open an easie way to the enemie of both to enter in and spoil all.

And this I have observed, that two sides have gained by our Church contentions.

The Anabaptists have recovered some from us, who standing so violently against Popery, have questioned all that they received.

The Papists have recovered many, who have gone so far in the defence of the mean, that themselves have staggered into the extream.

God be mercifull to our land, and continue the peace of the State, even the sweet correspondence of our Sovereign and his subjects, and we shall have hope, that our arms shall be strengthened against our enemies, and our own staves shall do us no hurt.

2 Their sin, it was a trespassse against the Church of God, devouring of the poor: and that by open violence, comming like a whirlwind in sudden fury against them, and by secret practises to hurt and annoy them: teaching us that,

It is a grievous and provoking sin, openly or secretly to distress the poor. *Doct.*

There be two words of strong signification here used. 1 Scattering, which signifieth their expulsion out of their places, where they dwelt, to go as the Levite did, to get them a place where they can finde one; which suiteth well with the humour of the covetous rich man, who desires to dwell alone upon the earth:

2 Devouring, which signifieth, taking away from them all that they have, to put it to their own heap, whereby they become vassals to those that strip them. *This*

...A K K U K.

...gave up all the provisions that he had made
of Gods temple, to Solomon his Son, he blef-
ed, and he confest, saying.
God, all this store that we have prepared to build thee
holy name cometh of thine hand, and is all thine
things come of thee, and of thine own hand have

HABAKKUK.

refining charity, being and befitting
truly working one another
truly working one another

We must make of this point is.
them know their duty to the poor, love
to them, not an arbitrary courtesie:

them by robbing or spoiling them
here those Midianites did, to
ny thing of theirs.
on them as a whirlwind to en-
devices of power, or wit, or
labours, whilst they eat the
ters of Marah.

their hands in their bosomes
them forth to relieve their ne-

...kech faith; There is a generation, whose teeth
jam teeth as knives to devour the poor from
dy from among men. Pro. 30.1

The soul of the wicked desireth evill, his. Pro 21.10
our in his eyes.

pression of the poor, but with suppression.
he should have given to Lazarus.

ture of the last grand sessions in the gos-
ed upon them that are adjudged to hell
pavist is me, &c. I was hungry and you
sion is oppression.

ity which St James speaketh of, will be

Sister be naked, and destitute of daily food.

say unto them, depart in peace, be you warmed, Verse 16.

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Reas. 1. This is a grievous sin, and well deserves the punishment above mentioned.

1 Because God hath declared himself the patron and protector of the poor, and therefore the Psalmist saith. *The poor committeth himself unto him, for he is the father of the fatherlesse:* so that to distresse those, is to clip the wings of the hen, that gathereth in her chickens, it is :

Reas. 2. 2 Because the poor are our own flesh, so they are called by the Prophet, and it is used as an argument to perswade compassion.

Isa. 58 7 *To deal thy bread to the hungry, to bring the poor that are cast out to thy house, when thou seest the naked to cover him, and that thou hide not thy self from thine own flesh.*

The poor and rich both digged out of the same pit, both cast in the same mould.

Reas. 3. 3 Because, *Natura paucis contenta* : nature is content with a little, and we have enough amongst us to minister that. For if we have food, he meaneth not Manna and Quails, but necessary food and raiment, he meaneth not costly, but necessary raiment, we must be therewith content.

To strip the poor naked, to multiply our changes of raiment, or to take away a whole garment from them, to put one lace more upon ours, this is inhumane irreligious.

To scatter them, that we may have elbow-room enough, and more then needs for our selves, that we may have so much the more to look upon, and lie by us, this is Midianitish and heathenish.

Vos autem non sic: donot you so.

Reas. 4. Because God hath committed together with riches, the care and custody of the poor to the rich, and as they hold their wealth not as rightfull owners, but as mercifull stewards and dispensers thereof, so in the dispensation, they are accomptants to God for the overplus, and he wil call for the inventory, and judg their administration of those things. Understand therefore, that God doth not at any time relinquish his interest that he hath in the gifts which he bestoweth on men: but still he saith,

Hag. 2. 9. *The silver is mine, and the gold is mine,* saith the Lord of hosts.

When

When *David* gave up all the provisions that he had made the building of Gods temple, to *Solomon* his Son, he blessed the Lord, and he confest, saying.

O Lord, our God, all this store that we have prepared to build thee house, for thy holy name commeth of thine hand, and is all thine 1 Ceron. 29 16.
so before, all things come of thee, and of thine own hand have given thee.

The use then that we must make of this point is.

Use.

1 For the rich, let them know their duty to the poor, love debt that they owe to them, not an arbitrary courtesie: y may not,

1 Either encroach upon them by robbing or spoiling them that which they have, as here those *Midianites* did, to oil their corn, to take away any thing of theirs.

2 Neither may they come upon them as a whirlwind to encompass and gird them in by their devices of power, or wit, or authority, to make prizes of their labours, whilst they eat the bread of adversity, and drink the waters of *Marah*.

3 Neither may they withhold their hands in their bosomes their wants, but stretch them forth to relieve their necessities.

The wise son of *Jakeb* saith; *There is a generation, whose teeth are as swords, and their jaw teeth as knives to devour the poor from the earth, and the needy from among men.* Pro. 30. 14

And *Solomon* saith: *The soul of the wicked desireth evill, his neighbour findeth no favour in his eyes.* Pro 21. 10

Let them remember, that the rich man in the gospel is not urged with any oppression of the poor, but with suppression the relief, which he should have given to *Lazarus*.

And in that overture of the last grand sessions in the gospel, it is only charged upon them that are adjudged to hell; *Esurivi, & non parvisti mihi, &c.* I was hungry and you me not. Suppression is oppression.

That cold charity which *St James* speaketh of, will be rmed in hell.

If a brother or a sister be naked, and destitute of daily food.

And one of you say unto them, depart in peace, be you warmed, Jam. 2. 25

and

X x x

and filled, notwithstanding you gave them not those things which be needfull for the body, what doth it profit?

Use 2.

2. Let the poor know that their God doth take care of them to visite their sins with rods, who spoil them, seeing they have forgotten that we are members one of another, and have invaded the goods of their brethren, God will arm them against themselves, and beat them with their own staves, either their own compassing and over-reaching wits shall consume their store, or their unthrifty posterity shall put wings upon their riches to make them fly, or God shall not give them the blessing to take use of their wealth, but they shall leave to such as shall be mercifull to the poor.

1.

2.

3.

Eccles. 10.

20.

Therefore let them follow the Wisemans counsell. *Chuse not the rich; no not in thy bed chamber, let no railing and unchristian bitterneffe wrong a good cause, let it be comfort enough to them, that God is both their supporter and avenger, as it is not sufficient to lay all the storms of discontent against their oppressours, that God sees their affliction, and cometh down to deliver and to avenge them.*

Use 3.

3. Rather let this move them to commit their cause to the Lord, for as *Tertullian* saith:

Si apud Deum deposueris, mortem, medicus est; si diuitem refector est; si injuriam ultor est; si moxorem, rescuator est.

Let not the fair weather of oppressours grieve them that live in the tempest of their injuries, *David* will tell them, that he saith, ungodly flourish like a green bay tree; and anon he sought them, and their place was not found.

Here is the exaltation of Christian charity, to blesse and pray for such, and this will heap coals of fire upon their head, either to warm their charity which hath taken cold, or to consume or devour them.

There was a time, when he that denied *Lazarus* a crum, begged of him a drop: *Et qui negavit dare macram, non accepit guttam*, and he that denied a crum, had not a drop.

Verse 15. *Thou didst walk through the sea, with thine horses through the heap of great waters.* Hab. 3. 17.

THese words do end the section, which containeth a thankfull commemoration of Gods former mercies to his people.

De Verborum interpretatione.

It seemeth to me cleer against all question, that this text hath reference to the wonderfull passage of *Israel* through the red sea, of which mention is made before, Verse 8.

Was thy wrath against the sea, that thou didst ride upon thy horses, and chariots of thy salvation.

The words expresse that miracle very fully and fitly, for where it is said: *Thou didst walk through the sea*: this hath reference to that which we read concerning this passage over the red sea: *Exodus 14.* In which this is memorable, that God went before the people of *Israel*, on the shoare, but it is said, when God gave *Moses* direction to lift up his rod, and stretch forth his hand over the sea to divide it, *Moses* having so done. *The Angel of God which went before the camp of Israel, removed, and went behind it, and the pillar of cloud went from before their face, and stood behind them.* 19.

And it came between the camp of the Egyptians, and the camp of Israel, and it was a cloud of darknesse to them: i.e. to the Egyptians, and it gave light by night to these, that is, to Israel, so that the one came not neer the other all night.

This story sheweth how God did walk through the sea, even between the two camps.

The power of Gods word went before them, the presence of his Angel went behind them, God himself carried the dark lanthorn, which kept all light from the Egyptians, and shewed a cleer light to *Israel*.

The horses of God here mentioned are the emblems of strength, courage and speed. For thus was *Israel* relieved through the heap of the great waters, that is, on the way made through the sea, which was gathered in heaps on both sides.

So the words are plain and easie.

The summe of them is a repetition of that great wonder of the conduct of *Israel*, *per mare*, through the sea, of which I have formerly spoken at large, and now remaineth that we search the reason why, this one speciall miracle is here again repeated. That is,

Reas. 1. Because this was the greatest miracle of power and mercy, which made the name of God glorious amongst all nations, and the fame whereof was furthest spread abroad in the world, for never was the like heard of before or since.

Yet I will not conceal from you, that *Iosephus* writing this story of the division of the sea for the passage of *Israel*, to give it the more credite. *Ne quis discredat verbo miraculi*: doth report a like wonder, that God intending by *Alexander* the Great, to destroy the Persian Kingdom, did open the like passage through the *Pamphilian* sea to *Alexander* and his army, he addeth, *Id quod omnes testantur*, that which all do witness, who wrote the story of *Alexanders* conquests.

An. i. quæ. 2
cap. 14.

Quintus Curtius, who writeth of purpose the life and acts, and death of *Alexander*, saith no more of it but this, *Mare uinum iter in Pamphiliam aperuerat*: which being ascribed to *Alexander* himself, doth declare it no miraculous passage.

But *Strabo* cleereth it thus, that this sea was no other, then such as we have within our own land, which we call Washes, wherein the sea forsaketh the sands at an ebbe, and leaveth them bare and passable, on foot or horse-back, and he saith, that *Alexander* passed his army through these washes, but being belated, the waters returned upon them before they could recover the shoare of *Pamphilia*, *ut toto die iter faceret in mare umbilico tenus*.

Therefore *Iosephus* was ill advised to parallel this passage with the *Israel* passage through the red sea, seeing there were so many disparifons; and whereas he seemed to labour to give credit to *Moses* his history, by this unlike example, he rather blemished the glory of this superadmirable miracle.

There is not any of the great wonders that God wrought for *Israel*, so often remembered in Scripture as this is, and when

the Spirit of God so often fixeth our eyes and thoughts: wee shall do evill to take them of.

Moses biddeth Israel remember this miracle of their passage, *What God did to the army of Egypt, unto their horses, and their chariots, how hee made the water of the Red Sea to over-flow them.* D. ut. 11. 4

Rahab could tell the Spies, *We have heard how the Lord dried up the water of the Red Sea for you. As soon as we heard, our hearts did melt, neither did there remain any courage in any man because of you.* Josh. 2. 11. 12.

Thy way is in the Sea, and thy path in the great waters; and thy footsteps are not seen. Ps. 77. 19.

Thou leddest thy people like a flock, by the hand of Moses and Aaron. Verse 20.

Therefore, it is a fabulous relation of *Paulus Orosius*, who reporteth it as an addition to this wonder, that the trace of the Chariot wheels; was in his days to be seen on the sands of the Red Sea at every ebbe: and that if they were defaced, yet they renewed again. But *David* saith, that the footsteps of this passage were not seen: and we need not add any thing to the miracles of God to make them more miraculous.

David, again, remembreth it, saying;

He divided the Sea, and caused them to passe thorough: and hee made the waters to stand on an heap. The Sea over-whelmed their enemies. Psal. 78. 13. 53.

He rebuked the Red Sea also, and it was dried up, so he led them thorough the depths, as through a Wilderness. Ps. 106. 9.

The waters covered their enemies, so that there was not one of them left. 11.

When Israel came out of Egypt, &c.

Ps. 114. 1.

The Sea saw that and fled.

3.

What ailed thee, O Sea, that thou fleddest!

5.

He divided the Red Sea into parts.

Ps. 136. 13.

He overthrew Pharaoh and his host in the Red Sea.

Verse 15. 14

Art not thou it, that hath dried up the Sea, the waters of the great deep: that hath made the depths of the Sea a way for the ransomed to passe over? Psal. 11. 10.

Many more are the mentions of this miracle in the book of God, and here we finde it in this Psalm doubly repeated.

Dist. Which teacheth us that Gods extraordinary mercies must be often remembred.

For we must consider our God two wayes.

1 *Quà Deus*, as God, and so he is to be worshipped, *cakn latria propter Deum*, for his own sake, though we could live without him. Though he do hide his face from us, and heap up his judgments on us, as *Job* saith, *though he maketh us, as his mark to shoot at, though all his arrows do stick fast in us.*

2 *Quà benefactor*, as a benefactor, and that also two ways.

1 *Propter opus providentia*, for his work of providence, whereby he is to us a gracious God and merciful father, taking his Church to himself, and gathering it under his wings, shielding it against the Sun by day, and against the Moon by night.

2 *Propter opera privilegiata*, for his priviledged works, especially favours of mercie, *quando uis facit saltem*. For the first, all our life, especially the Sabbath, is designed to the worship and service of God for the same: the second of his extraordinary works, doth exact of us singular commemoration by themselves, and therefore *Abulenſis* saith;

Omnia festa qua Deus instituit observanda à Judeis fiebant, ad recordationem beneficiorum ejus.

Now the school saith well, that *latria* is not *totaliter determinata*, to these or these times or ceremonies, or occasions, but that we may worship God alwayes *quà Deus*, as God; upon speciall occasions *quà Benefactor*, as Benefactor.

And so the Jews kept the memoriall of their deliverance from Egypt in their anniversary celebration of the Passeover, and of their dwelling in tents, in the feast of Tabernacles.

And of their deliverance from *Hamas* in their feast of *Purim*.

And the Germane Protestants do keep a Christian *Jubilee* every 50 year, for their deliverance from the darknesse of Popery, and their ejection of the Pope.

Wherein our Church as much beholding to God for the same benefit as they, doth come short of them in matter of thankfulnessse to God for the expulsion of that man of sin from us.

We have three Commemorations enjoyed us by high authority, the one is *ortus auspicio*, so of all, it was called the *initium regni*, the beginning of the reigne of our Sovereign, whom God sent to settle the religion and peace with his glorious predecessour Queen *Elizabeth* had so happily and so valiantly brought in and maintained, during her whole reign, and by the providence of God, we enjoy it to this day.

Another is the remembrance of his Majesties deliverance from the treason of the *Gowries* in *Scotland*, before his reign here, as it were his reserving of him for us.

The third is the commemoration of the admirable goodnesse of God to our land, in the bloody treason of the Papists, the mortall enemies of our religion and peace in their powder-plot.

But this often remembrance of the mercy of God to *Israel*, in the red sea upbraids our forgetfulnesse of that 88th sea mercy, which God shewed to our land in our deliverance from the *Spanish* intended invasion, in the times of hostility between *Spain* and *England*, and though the established peace between these two Kingdomes have laid aside open wars, yet let God be no loser in the glory due to his name for that deliverance.

I will add another reason, why this passage of *Israel* *Reas. 2.* through the red sea, is so oft remembered in Scripture, twice in this Psalm of *Habakkuk*, which I gather from the Apostle *St. Paul*

Moreover, Brethren, I would not have you ignorant, how that 1 Cor. 10. 1
all our Fathers were under the cloud; and all passed through the sea.
And were all baptized unto Moses in the sea, and in the cloud. *Ver. 2.*

For this was memorable not onely in the history of the thing done, but in the mystery also of the signification thereof.

You see by this Apostle, that this is a memorable thing, and he would not have us ignorant of it, & if we know it, he would not have us forget it, there is continual use of it in the Church, even so long as baptism continueth therein.

For that is the scope of the Apostle in the beginning of that

that Chapter, to shew that the Church of the Jews, as they had Sacraments of their own Circumcision, and the Lords Paschever, so had they types and figures of our two Sacraments also.

The type and representation of our Baptisme was their passage through the red sea.

The type of our Lords Supper was the water out of the rock and Manna.

But they and we do all receive the same spirituall meat and drink, that is Christ.

So that this passage over the red sea doth figure our Baptisme, here is *Moses*, the Minister of the Sacrament, here are *Israelites*, the receivers of it, and here is water the element, and the cloud, the sign of Gods presence: here is *Israel*, that is, the persons baptized, preserved in these waters, and here is King *Pharaoh* and his hoasts, that is, Satan and our hereditary corruptions drowned and destroyed in the same waters.

And the Apostle saith, I would not that ye should be ignorant of this thing which admonisheth both you and us that are your ministers.

1 You, not to be ignorant in those great mysteries of salvation

2 Us, not to leave you untaught or unremembered thereof.

We that preach to a mixt auditory consisting, *incipientes*, Abecedaries in religion, who are not yet out of their first elements, which the Apostle calleth the doctrine of beginnings.

And some few proficients, who also have their measures, not all of equall growth, but some few, as much better grown then others, as *Saul* was higher, then all the rest of the people, must as well give milk with the spoon as break bread, and divide strong meat, and, me thinks, there be two places that direct us well in the dispensation of the Word of God.

1 That of the Prophet *Isaiah*.

¹ sa. 28. 13.

The Word of the Lord was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little, in which words.

The matter of our preaching is exprest in two words, 1 pre-

cept

cept, which teacheth us what to do. 2 line, which exemplifieth doctrine, and serveth as a copy to write by.

And again, the manner of our preaching is declared profitable, if the same things be well taught, till they be well learned.

And this is *modicum ibi*, *modicum ibi*, here *modicum* not too much at once, for oppressing the spirituall stomach: and here is *ibi* and *ibi*, *ibi* amongst the proficients, and *ibi* amongst the incipients.

2 That of St. Peter. *Wherefore, I will not be negligent to put you in mind of those things though ye know them.* 2Pet. 1. 12

Yea, I think it meet, so long as I am in this tabernacle, to stirre you up by putting you in remembrance.

This sheweth the use of often repetitions of such things as we ought not to forget, for it is not enough to have light in our understanding, there must be also zeal in our affections, Religion in the head is speculation, in the heart affection, in the hand action.

If we do our duty thus, as we are directed, it must be your great fault if either you be ignorant or forgetfull, of these things.

The spirit of God is our example, for he remembreth this passage of *Israel* often, and *modicum ibi*, a little here in the old Testament, *modicum ibi*, a little there, in the new Testament, for this is also profitable for us.

This sheweth that the often preaching and learning and remembring the doctrine of our Baptisme, is a most necessary lesson in the school of Christ, that we do not enter into a new peace with the Egyptians, whom God hath drowned in the red sea, that we do not revive and quicken in us those things which the laver of new byrth hath purged, by suffering sin to reign in our mortall bodies, and by obeying it in the lusts thereof.

That we do not so much as in heart return again into Egypt, out of which God hath so gratically delivered us.

Profitable is the remembrance of our Baptisme, for it is the sacrament and seal of our deliverance from the curse of the law,

law, from the spirituall bondage of Satan, from the dominion of sin, it sheweth us the old *Adam*, dead in the death, and buried in the grave of Christ.

It also serveth being often remembred to stirre us up to a practise of Christian conversation, and to an holy imitation of Christ in godly life: that we may not receive the grace of God in vain, that wee be not again defiled with the world, for the Apostle will tell us.

That if Christ hath opened us a new and living way through the veil, that is his flesh, we must draw neer with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Heb. 10. 22.

Holding fast the profession of our faith without wavering.

Verse 26.

For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

Verse 27.

But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

I conclude, in the Apostles words: therefore, brethren, I would not have you ignorant concerning this passage of the Lords *Israel* through the red sea.

Hab. 3. 6. *Verse 16. When I heard, my belly trembled, my lips quivered at the voice, rottennesse entred into my bones, and I trembled in my self, that I might rest in the day of trouble, when he cometh up unto his people, he will invade them with his troops.*

AT this verse beginneth the third Section of this Chapter, and it containeth the consternation of the Prophet dejected before the Lord; with the former considerations and the sad estate of the land of *Canaan*.

I Concerning the words.

When I heard.] The Prophet sitting this Psalm as you have heard for the common use of the Church, doth not speak in this place in his own person perticularly, *When I heard*] but in the person of that Church of God to which this prophecy was sent. *Verse 14.*

They came out as a whirlwind to scatter me,] is spoken of the

Midianites, invading Gods people, not the Prophet *Habak*.
So that *I heard*, here is collectively the whole Church, and
perticularly every member thereof.

But what is that is here heard?

Surely this hath a double reference.

1 To the former prophecy, of Gods threatned judgments
against his people, of which you heard before, *Verse 2. O Lord,*
I have heard thy speech, and was afraid.

For it was a fearfull judgment, which God had denounced
against them.

2 It hath reference to the full commemoration of Gods
former mercies, for howsoever faith may grow upon this root
of experience of Gods favour, yet when the Church of God
shall consider all that former favour now turned into indig-
nation, and shall feel that power, which once protected them
so miraculously now armed against them, this cannot but cast
them into great fear.

This fear is described fully and rhetorically in four severall
phrases.

- 1 *My belly trembled,*
- 2 *My lips quivered;*
- 3 *Rottennesse entred into my bones :*
- 4 *I trembled in my self.*

It is the manner of the spirit of God in such like phrases to
expresse a great horroure and dismay, by the belly is meant
the inward parts and bowels.

So the Prophet upon the denunciation of the burthen upon
the desert sea saith ;

Therefore, are my loyns filled with pain, pangs have taken hold *I sai. 21. 3.*
upon me, as the pangs of a woman that travaileth, I was bowed down
at the hearing of it, I was dismayed at the seeing of it.

My bowels shall sound like an harp for Moab, and mine inward *I sa. 16. 11.*
parts for Kirhareth.

So *Job*, *My bowels boyled and rested not.*

Job 30. 27.

And *David*, *Mine eye is consumed with grief, yea, my soul* *Psal. 31. 9.*
and belly.

I am poured out like water, all my bones are out of joynt, my heart *Ps. 2. 11*

is like waxe it is melted in the midst of my bowels.

Thus the perturbations of griefe and fear, and the passions of anguish are exprest.

The quivering of the lips which hindereth speech, sheweth a man overcome with anger, fear, or grief, so doth,

The generall disabling of the body, as if the parts thereof, the brains and sinews suffered luxation and debilitation.

And the earth-quake in the whole frame thereof, and the distemper of the man within us. *I trembled in my self*, that is the inward man, the hid man of the heart felt this anguish of grief and fear, and all this trepidation and terrour had this good effect following.

That I might rest in the day of trouble.]

For of sufferance comes ease, this fear of the heavy hand of God is but a fit, for faith followeth it, and consumeth it, and setleth the heart in a yielding to the mighty hand of God, and that giveth rest in the day of trouble, that day is also described.

When he cometh up unto his people, he will invade them with his troops.]

Either when God cometh, or when the enemy whom God shall employ in the execution of this judgment cometh, he will invade his people that have rebelled against him, and are fallen away from him with troops, that is, hee will come upon them with a full power to make a full conquest of them.

This day is is further described in the verse following.

Hub. 3. 17. Verse 17. *Although the fig-tree shall not blossome, neither shall fruit be in the vines, the labour of the Olive shall fail, and the field shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stalls.*

IN which words he supposeth the worst that may befall to the land, that God should not onely as before, carry away, or destroy the inhabitants thereof, although he should smite the

the land it self with barrennesse, that neither the fig tree nor the vine should relieve them, nor the olive, nor the fields, nor the foulds, yet the Church will not despair of the loving kindnesse of the Lord toward them.

This land so long promised to the seed of *Abraham*, so long expected, and at last by them possessed is much praised in Scripture.

God himself calleth it a good land, and a large, a land flowing *Exod. 3. 8.* with milk and honey.

And so the spies that were sent to search it, brought word, and *Num. 13. 9* they brought of the fruit, and shewed it to the people.

Again, for the Lord thy God bringeth thee into a good land, a *Deut. 8. 7.* land of brooks of water, of fountains, and depths, that spring out of valleys and hills.

A land of wheat, and barley, and vines, and fig trees, and pomegranates, a land of oil, olive, and bony.

A Land wherein thou shalt eat bread without scarcenesse, thou shalt not lack any thing in it, a land whose stones are iron, and out of whose hills thou mayest dig brasse.

It was one of the miracles of the earth, and the full blessing of the Lord was upon it, for the land was small both in length and breadth, as all the Charts thereof describe it.

For from *Dan* to the river of *Egypt*, which is somewhat further then *Beerseba*, it was little more then three hundred miles, which was the length of it, and in the broadest place thereof it was not an hundred, yea do I put it in this accompt, all the land on this side *Jordan*, the portion assigned to *Reuben*, *Gad*, and the half tribe of *Manasse*.

Yet did it contain two great Kingdomes, of *Judah* and *Israel*, and in *Dauids* time, there were numbred in it thirteen hundred thousand fighting men, which cannot in probable computation be more then a fourth part of the people, seeing aged men, women and children, and all under twenty years of age are not reckoned, and this land fed them all, much is said by heathen writers of the fruitfulness of this land, and as great a wonder is it of the change thereof now, for travellers do report it at this time to be a barren and unfruitfull land: *2 Chron. 24.*

it is in the possession of Gods enemies; and David saith.
*A fruitful land maketh he barren, for the iniquity of the people
 that dwell therein.*

De verbis hactenus, of the words hitherto.

The parts of this Section are two.

1. The fear of the Church.

2. The misery of the Land.

In the first, I observe also three things.

1. The cause of this fear.

2. The fear itself.

3. The effect hereof.

In the second, the misery of the land.

It is distress in the three great commodities of life.

1. In the trees yielding fruit.

2. In the soil yielding corn.

3. In the flocks yielding increase.

1. Of the fear of the Church, and therein.

1. Of the cause of this fear in these words, *when I heard.*

Doct.

The commination of Gods judgments, doth make the Church of God to fear.

1. Because this openeth to man his conscience, and declar-
 eth to him his sin, for we know that God is gracious and mer-
 cifull, and long suffering, and hideth his hand in his bosome,
 his mercy doth often pull it out, and openeth it, and he filleth
 the hungry with good things, his mercy stretcheth it out often
 to gather together his chosen, to defend them from evil, to
 stay and support them.

If his indignation do pluck it out, it is a sign that sin hath
 provoked him, and therefore we read what of old was the
 practise of the Church. If there were any judgment abroad,
 presently they made search for the sin, that had provoked
 God to it; for they knew him so just, that he will not smite
 without cause.

God taught *Jessie* this, when the men of *A* smote the men
 of *Israel*, and made them to fly before them. *Jessie* went to the
 Lord to make his moan, and God told him.

Israel hath sinned.

And

And so there was a present search made by the commandment of the Lord throughout all *Israel*, to finde out the sinner, and *Achan* was detected.

In like manner, when *Saul* had made a vow that none of his army should tast any food till night, and *Jonathan* not hearing of the commandment had eaten a little hony upon the end of his rod, hee went to advise with God concerning the pursuit of the *Philistines*, by night, and God answered him not, wherefore *Saul* said.

Draw you neer hither all the chief of the people, and know and see wherein this sin hath been this day. 1 Sam. 14. 38.

And this is so naturall a quest, as that whosoever do acknowledge a divinity, cannot but upon the sense of judgment, or the fear of it presently conclude, God offended with some sins.

So the Mariners in the great storme in *Jonah*, said, every one to his fellow, *Come and let us cast lots, that we may know for whose cause this evil is upon us.* Jonah 1. 7.

The consideration of Gods judgments do breed fear in respect of God, whose judgments they are. For, he is so quick sighted to discern our sins, that he seeth all, nothing can be hid from him, but all lyeth open and naked to his sight. *Reas. 2.*

1. Hee is so wise, to weigh the sins that we commit, putting into the scales the incitements and temptations, the circumstances of time, person, place, number, even the very affection, wherewith sin is committed.

2. He is so just as not to impure more sin to us then we have committed, nor to abate any of that we have mis-done.

3. He is so holy, as not to abide or appear the least evil, for he is a God that hateth iniquity.

4. He is so powerfull, as to avenge it with his judgment, and he hath all sorts of instruments of vengeance to punish sinne.

5. He is Ubiquitarie, as that no remove can avoyd him, his presence filleth all places.

6. He is so true of his word, that heaven and earth shall passe, but no part of his Word shall fail, till all be fulfilled.

7. He is one that cannot repent of any thing that he peremptorily decreeth. All

All these things do declare, that there is great cause to fear, when he threateth.

Use. The Apostle teacheth us the use of this point, *With stand us* Rom. 3. 3. *then be afraid of the power that which is yea, then shall you have praise of the same.*

This is the way to make us seek the face of God, the first sinners fled from the presence of God behind the trees in the garden, *Adam* Gen. 3. 10. *confessed to God, I heard thy voice in the garden, and I was afraid.*

A good life is a good fence against fear, *Solomon* saith: *the righteous is bold as a lion.*

Perfect love casteth out fear, for perfect love is the fulfilling of the law, where our love falleth short, there fear filleth the empty and void room.

The voyce of the Lord is comfortable, and his words are sweet to those that fear him, he will speak peace unto his people, and to his Saints: *But let them not turn again to folly.* So David resolves there, *He will bear what the Lord will speak.*

It is a plain sign, that all is not well with us, when the voyce of God doth cast us into fear, when we are afraid to hear the Word preached, when just reproofs of our sins are unwelcome to us, and anger us, and make us think the worse of our Minister that chideth and threateth us.

A good life and a well governed conversation, doth not fear the voyce of God: the Word of God is the light which God hath set up in his Church to guide her feet in the wayes of peace, they that do evil, hate the light, and will not come neer it, lest their works should be reproved, the children of the light resort to it, and call upon God, search my reins and my heart, and see if there be any way of wickednesse in me.

This fear of the Church is not joynd either with obstinacy against God, or murmuring at his judgments, or despair of his mercy, it is that fear, which is one of the effects of a godly sorrow, and it is one of the documents to true repentance, it is the hammer and mallet of God, wherewith he bruiseth us, and breaketh us, that we may be truly humbled under his almighty

mighty hand: it is that fear which the spirit of bondage suggesteth, which is not a grace of God in us, but a punishment of God upon us; and we would faine be without it, it is the fear of servants, and not of sons, yet God useth it as a means to bring us home to him again, when we like sheep have gone astray, and therefore, the prodigall to re-enter himself into his fathers house prayed, *fac me unum ex mercenariis*, make me as one of thy hired servants: it may be that fear which in the school is called *Initialis*, which re-entreteth us into the service of God, and keepeth us in awe, it is *utilis*, but not *sufficiens*, and we would be glad to be delivered out of it, that we might serve God without fear in holinesse and righteousness.

Rom. 8. 15.

For so the Apostle doth recompt it a favour to the *Romans*, *To have not received the spirit of bondage again to fear, but the spirit of adoption.*

2. The fear it self.

This fear was great both in the inward man, and in the outward, it was at fear of which *David* spake to God, saying, of the heathen, *put them in fear, O Lord, that they may know themselves to be but men.*

And *David* himself was soundly shaken with it, as his complaint sheweth.

My flesh trembleth for fear of thee, and I am afraid of thy judgments. Psal. 119.

And we finde the best of the faithfull servants of God subject to this fear, and it is cleer in my text, that it may be joyned with faith. For after this cold fit of fear, you shall see the faith of the Church to quicken it again.

120.

The elect of God are shaken with fear.

Because they are great Students in the Law of God, for that is a special mark of a righteous man, he doth exercise himself in the Law of God day and night.

Deut. 10.

And wheresoever the law is wisely understood and applied rightly, there fear doth arise, for so long as we are under the Law, we are under a School-master, and as the Apostle loth say, *a child differeth very little from a servant*, you know when a young man came to Christ, to ask him the way to heaven, Christ referred him to the Law, and the keeping thereof.

That is our first lesson: it follows so in the mission of our Redeemer, he was made of a woman; & made subject to the Law.

The law sheweth us how much we are in God's debt; and you may note it in the parable of the good Mr. in the gospel.

1 He called his servant to accompt, and cast up the debt.

2 Then he put him to it to pay it.

3 When he saw him willing but unable, then he forgave it.

God calleth us by the light of the Law, by the sight of our sins, our sins are debts, when we see them; how can we shake but together with them behold the danger of them, and the wrath due to them, this cannot be done without fear, even great horreur and dejection.

The thief that was converted upon the crosse, which he had but a little time, he made an example of great mercy; the only example in all the Book of God, of so late a conversion, yet in that short time, he began at the Lavv of God, and said, to his fellows.

Lu. 23. 41.

we indeed are justly punished, for we receive the due reward of our deeds.

And after that he sought grace: this Lavv was the School-master, that brought him to Christ, saying, Lord, remember me, when thou comest into thy Kingdome: for

that we compare our selves with the law of righteousness, we cannot know how unjust wee are, and what need we have of a Saviour.

We may see it in our first parents, who no sooner had sinned but they hid themselves from God, because they saw their fault by the light of the Lavv, which they had transgressed.

Reas. 2.

This fear bringeth us to repentance; it purgeth our sins in our sight and setteth before our eyes the wrath to come; for the generation of vipers were first put in fear, by warning given them of the anger to come, and upon that foundation he buildeth his doctrine of repentance: *forte ergo fructus dignus poenitentia*, bring forth therefore fruits worthy of repentance: it is time to amend when sin standeth at the door, that is the wages of sin to punish all, or some new temptation to sin, to make it more; fear will tell us that time is precious, we will

lose none of it from our true repentance and conversion to God.

3 This fear serveth for caution against the time to come, *Reas. 3.* for *piscis istius sapit*, one that hath been once soundly shaken with a strong fit of this fear, will be the more weary to decline and avoid it another time. For there is nothing that so much agonizeth the soul and body of man, as the sense and conscience of the wrath of God.

4 It is one of the arguments, as you have heard, by which *Reas. 4.* we do prove certain great Articles of faith, as,

1 It proveth that there is a God, for that power which the conscience of man doth fear as an avenger of evil, is God.

2 It proveth the resurrection of the body, for as the Apostle saith, if in this life only we have hope, so we may say, if for this life only we have fear, it can be no great matter, for the judgments of God cannot take sufficient vengeance of sin here.

3 It proveth the final judgment, for all the afflictions of a temporall life are but the fore-voice of the last judgment.

But here it is objected, that this may wel hold in the repro- *Quest.* bate, but to see this earth-quake of trembling in the Church, and amongst the holy ones of God, as it is here described, this seemeth too hard a portion for Gods beloved & chosen ones.

To this I answer, that judgment beginneth at the house of *Sol.* God, and the righteous are hardly saved, they that have no other hell but in this terrour of the Lord here, do most smart in this world, and there is great reason for it.

1 In respect of God, to shew him no acceptor of the persons of men, but an equall hater of evil in all that commit it, as *David* saith; *If I regard wickednesse in my heart, God will not hear me.*

2 In respect of the sin committed by his chosen, that God may declare the danger of it for terrour to others, and his justice in avenging it, that men may fear and do no more so.

3 In respect of the wicked, that they may have example of fear in the smart of others, to bring them to the obedience and service of God.

This doth serve, first for exhortation to stir us up to consi- Use der

der our God, in the way of his judgments, and to bethink us what evill may hang over our heads for sin, the Church hath ever found this a profitable consoler.

1 Sai. 16 8. *In the way of thy judgments, O Lord, have we waited for thee, the desire of our soul is to thy name and to the remembrance of thee.*

The profit that groweth hence, is there confess by the
9. Church: *When thy judgments are in the earth, the inhabitants of the world will learn righteousness.*

Use 2. This doth serve to put difference, between the children of
X God, and the children of this world, for the ungodly are not afraid of the hand of God, but the sinner condemneth, but the righteous layeth it to his heart, so saith the Church: *Lord, when thy hand is lifted up they will not see, but they shall see and be ashamed.*

Verse 11.

Use 3. This also serveth for consolation of the Church, for let them not be too much dejected with consideration either of Gods revealed wrath, or their own just fear, no, though their fear do shake and stagger their very faith for a time, for God will not forsake them unto despair, but will let some of the beams of grace shine even through the clouds of fear to comfort them.

Psal. 56. 3. *David felt it, and confest it, saying: In mine affliction, I will trust in thee.* See how they grow together, fear and faith.

Ob. But this is objected as an argument against that doctrine of the assurance of salvation, that a child of God may have in this life, for it is urged: Can a man that standeth assured of the favour of God to him in Christ Jesus be so stricken with fear, as the Church here confesseth.

Sol.

We answer.

1. That fear of temporall smart in this life is naturall, and may be in the sons of God, it was in the Sonne of God Jesus Christ, and it may be without sin, and the elect, although they fear the judgments of God on earth, yer they doubt not, but that their names are written in heaven.

2. That fear is not against faith, which is quick and sensible of the wrath and judgments of God: it is *Cos. fidei* the Whetstone of faith, it puts a better edge upon it, and serves to teach us to lay so much the faster hold upon Jesus Christ.

3. Courage either to resist an evill ingriant without a right
know

knowledg of it, or to bear an evil incumbent, without a right understanding both of the Authour of it, the cause of it, or the end of it, or the measure of it, is not courage but stupidity.

But when we do rightly know God to lay his hand on us for sin, or hear him threaten us with the rod: is it not time to fear, and to pray with *Jeremie*: *Be not a terror to me, for thou art my hope in the day of evil.* Jer. 17. 17.

3 Fear and faith go together, in respect of the temporall judgments of God, because the threatnings of temporall judgments are not always peremptory, but oft-times conditionall, therefore the King of *Niniveh* proclaiming a generall Fast and repentance in *Niniveh*, had this encouragement: *Who can tell, if God will turn and repent, and turn away from his fierce anger that we perish not?* God himself hath put us into this comfort:

At what instant I shall speak concerning a nation, and concerning a Kingdome, to pluck up, and to pull down, and to destroy it. Jer. 18. 7.

If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

So that this fear of the temporall judgments of God, doth no way weaken the faithfull assurance that we have conceived of eternall salvation, rather it strengtheneth it; yea, the more that we either tast or fear the punishing hand of God here, the more do we desire the release of us hence, which is rest from all labours.

4 They that take this fear to be contrary to faith, and assurance of the favour of God do mistake it; for it is true, that a doubtfull and despairing fear doth destroy faith; but the faithfull cannot fall into that fear, because God presseth not his temptations above that which his children are able to bear.

And fear in them is but contrary to presumption, it is not contrary to faith, which thus appears, because this fear doth not make the servants of God give over the work of their salvation, rather it makes them double their endeavour, and redeem the time.

But in the reprobate their fear doth make them give heaven gone from them, and presse it lost labour to serve God.

Mal. 3. 14. *Ye have said, it is in vain to serve God, and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of hosts.*

But they that feared the Lord spoke often one to another: that is, encouraged one another, and it is said, the Lord hearkned and heard it, &c.

3 The effect of this fear: *That I might rest in the day of trouble.*

This also sheweth that this fear of the Church was not separated from faith, for it is entertained of purpose to settle the heart, and to give it rest in the day of trouble.

I cannot but often remember that sweet saying of *Anstine: Medicina est quod patris*, thy suffering is the Physick, for the Physick that we take to purge the ill humours of the body, doth make the body more sick for the time, and so do the chastisements of God.

The fear of judgment threatned, is more pain to the children of God, then the sense of the judgment inflicted.

It is a note of the just, that they rejoyce in tribulations, yet you see they fear tribulations before they come, which shews that the bitterness of that cup, is more in the cause then in the effect.

The righteous in these threatnings do behold God in displeasure, themselves in the guilt of provocation, and nothing goeth so neer the heart of a godly man, as that his God should take any unkindnesse at him, for in his favour is life.

To help this, when God threatneth, the just man feareth, and that fear doth both remember him of the occasion of this judgment, and composeth him to repentance of his sin, and to prayer, to divert it, or to patience in it.

Doct. Fear joyned with faith, prepareth us for peace and rest in the day of trouble.

An admirable work it is of wisdom and mercy to extract rest out of fear, but to him that brought light out of darkness, nothing is impossible, more to give rest in the day of trouble, when the soul refuseth comfort, and even begins to take a kind of pride in the fulnesse of miserie, and faith, *videte si dolor sicut dolor meus.*

1 Beware

1 Because these inward convulsions of the heart of the Reas. 1.
heart are joyed evermore in the godly, with an hatred of the
sin that deserved them, for from hence ariseth this confession;
Peccavi. For I have sinned, and I am vile, and I am filthy.

Observe it in Job, he did not ask, *Quid patior?* But *Quid fa-* Reas. 2.
diam sibi? so it worketh in us a care and conscience of obedi-
ence hereafter.

It also discerneth an issue out of trouble, for where fear Reas. 3.
doth not overgrow, there is a sweet apprehension of joy in
the end as the Apostle saith afterward it yieldeth, *The peaceable* Heb. 12. 11
fruit of righteousness, unto them which are exercised thereby.

Wherefore, lift up the hands that hang down, and the feeble knees. Use 1.
And the straight paths for your feet, lest that which is true be
turned out of the way, but let it rather be healed.

The way is there described. Follow peace with all men, and ho-
sinnesse, without which no man shall see the Lord.

Look diligently, lest any man fall from the grace of God, lest 3
any root of bitterness springing up in you, trouble you.

Out of this whole passage, you may observe a sweet de-
scription of a full repentance.

1 Here is the law of God, revealing both sinne and the
judgment due to it, called here, the hearing of the voyce of
God.

2 Here is the conscience agonized with the fear of Gods
judgments.

3 Here is the fruit and benefit thereof, even peace and rest
in the day of trouble.

Here is sowing in tears, and reaping in joy, rather it is sun-
shine in a tempest, for the outward man is shaken, and the
flesh suffereth, but the just do say with the ever blessed Virgin
My spirit rejoiceth in God my Saviour.

Impii non sic. not so with the wicked: for God hath said it,
that there shall be no peace at the last to them; but as the ra-
ging of the angry sea, which casteth up nothing but foam and
dirt.

3 The miseries of the land.
This is described fully.

1. In the agent: 2. In the patient.
- In the agent two wayes.
1. The *primus motor*, the supreme agent, God.
2. The instruments of action: his troops, these are the *Challengers*.
- In the patient the land of *Chanaan* distressed; as you have heard.
1. In the trees bearing fruit.
2. In the field or arable.
3. In their Cattel.
1. Such as feed abroad.
2. Such as are stalled.

Concerning the agent Supreme, God.

Doct. The same hand that gave them possession of that good land, doth now remove them thence; here is *Mutatio dextre*. It is a thing notable that God is ever in Scripture described to us constant, yesterday and to day; and the same for ever, without variableness, or so much as a shadow of alteration, yet in his government of the world, he sometimes giveth; and sometimes he taketh away: sometimes he filleth; and sometimes he emptieth.

Reas. 1. The reason hereof is partly in our selves, for as our obedience and service of him, doth both gain and assure to us all good things, as himself telleth us. *If you consent and obey, you shall eat the good things of the land.*

So our disobedience and transgression doth lose us all these things, as he addeth. *If you refuse and rebell, you shall be devoured with the sword: for the mouth of the Lord hath spoken it.*

Reas. 2. Partly it is in God, for his mercy in giving, must not destroy his justice in punishing of evill doers; for if it be a righteous thing with God to recompence tribulation to them that trouble us, it must needs be as righteous to recompence tribulation, to them that trouble him. It is an heavy complaint that God made of this people. *I have nourished and brought up children, and they have rebelled against me.*

It is well observed in God that he is *primus in amore*, & *postremus in odio*: he loveth us before we can seek his face, and we are tender in fight, before we know the right hand from the left

left, as in the case of *Nineveh*, God pleaded with *Jonah* for the infants.

But God never forsaketh us, till we first forsake him, not then, if there be but *animus revertendi*, he is patient and long-suffering, but when we come once to two evils.

To forsake him the Fountain of living waters, and to dig to our selves cisterns of our own making, then he can no longer forbear, when we grow

A sinfull nation, a people laden with iniquity, a seed of evill doers, children that are corrupters, forsaking the Lord, provoking the Holy One of Israel to anger, going away backward. Isai. 1. 4.

No wonder, *If he make our Countrey desolate, burn our Cities with fire, let strangers devour our land in our presence, and lay it desolate, as overthrown by strangers.*

Where we are guilty to our selves of provocation, of the Lord against us, we have cause to lay all the blame upon our selves, and to say, *We have gone away from thee, and have not hearkned to thy voice, therefore art thou displeased with us.* Use 1.

Seeing the Justice of God doth set him against us, we are also to acquite him of any hard measure towards us, and so say, *just art thou, O Lord, and just are thy judgments.* 2

But especially, this stirreth us up to divert this wrath to come, for to that purpose God giveth warning by threatnings, not in judgment to punish and torment us, before our time, with the fear of them, and after in their time, with the sense of them, but to admonish us to fly from the anger to come, for *Jeremy* was sent on this very message to this people, and he threatned them from God, as *Habakkuk* here doth, yet with this caution of repentance. 3

For *Jeremy* being required by King *Zedekiah* to enquire of the Lord concerning *Nebuchadnezzar*, King of *Babel*, *If the Lord will deal with us according to all his wonderfull works that hee will go from us.* Jer. 21. 3.

Jeremy through the whole Chapter resolveth him, that God is purposed to deliver his people and their Land, into the hand of King *Nebuchadnezzar*, yet in the next Chapter he bring-

eth this comfortable message, from God to the King.

Jer. 22. 1. Thus, saith the Lord, go down to the King of Judah, and speak therewith this word.

2 And say, hear the Word of the Lord, O King of Judah, that sittest upon the throne of David, thou and thy servants, and the people that enter in by these gates.

3 Thus, saith the Lord, execute you judgment and righteousness, and deliver the spoiled out of the hand of the oppressor, and do no wrong, do no violence to the stranger, the Fatherless, nor the Widow, neither shed innocent blood in this place.

4 For if you do this thing indeed, then there shall enter in by the gates of this house, Kings sitting for David upon his throne, riding in Chariots, and on horses, he and his servants, and his people.

5 But if ye will not hear these words, I swear by my self, saith the Lord, that this house shall become a desolation, &c.

This declareth that the threatnings of God when he menaceth our sins with judgments, are like *Jonathans* arrows, shot rather to give us warning then to hurt us.

Which admonisheth us, that whensoever any fear surpriseth us of wrath to come upon our land, either in the corruption of our religion, or in the perturbation of our peace, or in the fear of false friends that may kisse and betray, or in the dearth and scarcity of the necessities of life, in any, in all these fears the change of our ways, the repentance of our sins, the amendment of our lives, will ever make our peace with our God, and turn away these threatened and feared evils from us for godliness hath the promises both of this life, and of that which is to come.

2 Let us consider the instruments in this action called *visible troop*.

Doct. The armies of the *Chaldeans*, by which Israel is to be punished, are the troops of God.

Jer. 21. 4, 5. God owns them, as *Jeremiah* telleth *Zedechiah*; Thus, saith the Lord God of Israel, Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the King of Babylon, and against the Chaldeans which besiege you without the

wals, and I will assemble them into the midst of this City.

And I myself will fight against you with an out-stretched hand, and with a strong arm, even in anger, and in fury, and in great wrath.

So he told them before in this Prophecy.

I raise up the Chaldeans, a bitter and hasty nation, which shall march through the breadth of the land, so possess the dwelling places that are not theirs. Hab. 1 6.

From whence we have learnt.

That God ordereth this war against his people, which Doctrine we have at large handled in the Prophecy of Obadiah.

We learnt also that God punisheth one evill nation by another, and those whom he employeth in the correction of his enemies, he protecteth and prospereth in their wars; and he is very carefull to pay them wages, as in the service of Egypt against Tyrrus, which Nebuchadnezzar did. I have given him the Land of Egypt, for the service wherewith he served against it, because they wrought for me, saith the Lord God. Ezck. 29.

For God can make use of wicked men to serve in his troops, for the punishing of such as rebell against him.

Therefore, let no man say the Turk is an enemy to God and to Religion; he serveth Mahomet, he is an infidell, and therefore he shall not prevail against us.

Let no man say, the Pope is a man of Sin, and a maintainer of Idolatry, an usurper upon the royall prerogatives of Jesus Christ: he advanceth himself above all that is called God, and is worshipped, hee is an incroacher upon the rights and honours, and power of Princes, and usurpeth a transcendent jurisdiction over them, a maintainer of treason, and murder of Kings, a Corrupter of Articles of Faith, an hinder of the Word of God, a maker of counter-laws, against the Law of God: therefore neither he nor his religion shall ever prevail against the Professours of the truth of God.

For if these sins be found in our land, which God conditioned again in Judah, that is;

If just judgment be not executed, and righteousnesse practised,

stified: if the spoiled be not delivered from the hand of the oppressour: if wrong be done to the stranger, the poor, the Fatherlesse, and the Widow.

Turk and Pope; Papists, and Infidels; may be gathered together into the troops of God, and employed against us, and prevail against us, for we are no better then *Judah*, nor deerer to God then his own people.

And if he please to punish *Christendome*, or the professours of his truth by these, if once they become Gods troops, they shall prosper and carry all before them.

2 The misery in the patient: the Land of *Israel* threatned, as you hear in the trees.

Here are named the chief trees for fruit, the fig-tree, the vine, and the olive. *Non omnis fert omnia tellus*, these trees do not grow in all lands, our land though rich and plenteous is no fit soil for these trees.

Judg. 9. 8. They served for food, and they are of speciall note, for in the parable of *Jotham*.

When the trees went to choose them a King, they came first to the olive tree, and said, reign thou over us, they went next to the fig-tree, and then to the vine.

The Olive saith; shall I leave my fatnesse, wherewith by me they honour God and man.

The fig-tree saith; should I forsake my sweetnesse and my good fruit.

The vine saith; should I leave my wine which cheareth God and man.

You see of how excellent use these fruits were; two of them used in the speciall service of God, Oil, and Wine, and often is the Land of *Canaan* praised for fruitfulnessse, in respect of these trees growing there, which every soil doth not yield: they are all of excellent use both for food and medicine, and *David* saith of Wine, that it maketh glad the heart of man, of Oile, that it maketh him have a cheerfull countenance.

The failing of these, which the soil did naturally bring forth, doth shew that God had called in his blessing; which
he

he gave to that land, for the true nature of every soil is the Word of Gods blessing, which once called in, a fruitfull land is made barren, and a populous countrey is soon turned into a desert.

But this is not all, not onely God will smite the land in these excellent fruits, which are for food, but as *Jeremie* threatneth, *They shall cut down the choice Cedars, and cast them into the fire: trees for building.* Jer. 22. 7.

The reason whereof we may finde in the first of our parents, *Reason.* who no sooner had sinned, but God accursed the earth for their sakes.

So that we may say as the Church doth in this Psalm, Was thy wrath against the trees of the land, that thou smitest them? not so, but against the sins and sinners of the land.

This further appeareth in the common ground, for it followeth, *the fields shall yield no meat.* 2

Bread is the staffe of life, God threatneth to break the staffe of bread. So he bad *Ezechiel* prophecy.

Son of man, I will break the staffe of bread in Jerusalem, and they shall eat their bread by weight, and with care. Ezck. 4. 16.

God hath many ways to perform this judgment, either by taking away his blessing from the earth, that it shall not bring forth bread for the use of man.

Thus he maketh a fruitfull land barren, or he can hold in the early, and the later rain, that it shall not fall to moisten the earth as in the time of *Aggaeus* the Prophet.

Ye looked for much, and lo, it came too little.

Ag. 1. 9, 10.

The heaven over you is staid from dew, and the earth under you is staid from her fruit.

Yea, God when he pleaseth can drown the fruits of the earth with too much rain, and destroy the crop, and when he hath shewed us plenty upon the ground, hee can deceive the hope of the husbandman, and make a thin harvest.

When we have gathered in our crop, he can blow upon it, and destroy it in the barn, he hath his judgments in store, ready to be executed upon sinners.

We have tasted of this rod, for how did God crown the former year with plenty, and how unthankfully was it entertained of many? what complaint did we hear of the cheapness of Corn, not able to yield the rackt rents of their ground to the labouring husbandmen, to satisfy the greedy Landlord.

And God heard from heaven, how heavy his plentiful hand was to many, and he hath since shut it up, and turned our plenty into dearth, and now he heareth another cry of the poor: their labours will scarce give them bread to eat.

3 Yet another woe: the cattell fail both in the fields and in the stals, fat and lean beasts; the enemy destroyeth them, and the barrenness of the land affordeth them no food: when God gave man Lordship over all sheep, and Oxen, and over all the beasts of the field; he did not devolve his prerogative dominion upon man, but reserved his royall supremacy over them, and a power of resumption, that if man neglected his service, these creatures in their kinds should fail him.

You behold in this whole passage a miserable face of a land with which God is fallen out, the very soil is accursed for the peoples sakes, the people either perish by the sword, or go into captivity, or tarry to serve the enemy in the land.

The full Cities, the glorious buildings therein, either demolished and laid even with the ground, or inhabited by strangers

You have heard before, what sins have brought these evils upon this pleasant land.

Corruption in common conversation, between man and man.

Corruption in religion and the service of God.

Corruption administration of Justice.

And so free as our land is from these sins, so far are these judgments off from us.

But if either the present times or times to come, are or shall be guilty of these heinous sins, I think we may boldly say, that God is holy now as ever he was, to hate them, and the committers of them, and as wise as ever he was to discern them, and

and as just as ever he was to punish them.

- We know that these sins carried Gods people into a strange land, where they had not the heart to sing the songs of the Lord.

God best knows why, but we see a great part of the Protestant reformed Church, at this time bleeding under the sword, or flying from the hand, or standing upon their guard against the power of strong opposition, and by the mercy of God, we are lookers on, and their smart is not yet shared amongst us; but if *Canaan* were thus smitten both in the soil, and fruit, and beasts thereof, and most, in the inhabitants of it.

If our brethren, professours, with us of the same Religion, do in our dayes suffer so many vexations, we had need study holinesse of life, and put more fire into our zeal of Religion, and make the ballance of Justice even, lest we drink of the same cup of bitterness.

The Jews returned again to their land from their captivity, they had the face of it renewed, they had their Temple rebuilt, Religion re-planted, and then they relapsed to their former sins, and in Christs time: Christ was bound, and *Barrabas* was set loose.

And not long after, the Jews went into a dispersion, wherein they have continued almost, one thousand six hundred years.

God be mercifull to us, to preserve us from their sins and from their punishments, that our trees may bring forth their blossoms, and their fruits, in their seasons, that our land may bring forth increase, that our Oxen may be strong to labour, that there be no invasion, no leading into captivity, and no complaining in our streets. *Amen, Amen.*

Verse

Hab. 3. 18. Verse 18 *Yet will I rejoyce in the Lord, I will joy in the God of my salvation.*

19. *The Lord God is my strength, and he will make my feet like Hinds feet, and he will make me to walk upon my high places. To the chief singer upon my stringed Instruments.*

THis is the last part of this Psalm, it endeth in consolation, notwithstanding all these afflictions of the Church threatened, though they shall fall upon it, and it must needs suffer this sharp Visitation. *Yet will I rejoyce in the Lord.*

Phil. 4. 4. It is the Apostles counsell, *Rejoyce in the Lord alwayes:* and here the Church doth so: the Apostle resumeth it again, *I say rejoyce:* and the Church here resumeth it. *I will joy in the God of my salvation* shewing the reason and ground of her joy, which is Gods salvation. *My heart shall rejoyce in thy salvation.*

The Lord God is my strength.] they are the words of David, and he is more full and Rhetoricall in the expresseure thereof.

Psal. 18. 1, *I will love thee, O Lord, my strength.*

2. *The Lord is my rock, and my fortresse, my deliverer, my God, my strength, in whom I will trust, my buckler, and the horn of my salvation, my high tower.*

David speaks like one in love with God, for he doth adorn him with confession of praise, and his mouth is filled with the praise of the Lord, which he expresseth in this exuberancy and redundance of holy Oratory: the Church addeth.

He will make my feet like hinds feet.] this also is borrowed of David, in the same Psalm.

Psal. 18. 33. *He maketh my feet like hinds feet, and setteth me upon my high places:* that is, he doth give swiftnesse and speed to his Church; as St. Augustine interpreteth it, *transcendendo spinosa, & ambrosia implicamenta huius saculi:* passing lightly through the thornie and shadie incumberances of this world. *He will make me walk upon my high places.*

David saith: he setteth me upon my high places.

For, consider David, as he then was, when he composed

this Psalm, it was at the time when God had delivered him from the hand of all his enemies, and from the hand of *Saul*.

For then God set his feet on high places, setting his Kingdome, and establishing him in the place of *Saul*.

The Church here hoping to obtain of God the like deliverance by faith, apprehendeth the same mercy and favour of God, that God will again restore them to their high places, and establish them in the same: that is, in the free and undisturbed possession of their own land, and the liberties thereof. *Isaiah* 58. 14. Those are called high places, because God was exalted in them, in the profession of Religion, and God exalted them above all other places of the world by his special favour, as it is said, *Non fecit taliter*. Deut. 32. 13.

St. *Augustine* goeth higher in the mysticall surveigh of these words, and looketh up to the future glory of the Church, saying,

Super Coelestem habitationem figet intentionem meam, ut impleat in omnem plenitudinem Dei.

The last words of the Psalm are a dedication thereof, to the use of the Church, dedicating it to the chief singer, to be fitted to the Church musique, that it may be sung in the congregation.

The words are taken from *David's* Psalmes, and applyed to this perticular occasion of the Church. From whence we are taught, what use we may make of *David's* Psalmes in our frequent reading and meditation of them. Doct. 1.

Our Church hath divided the Psalmes into so many equall portions for our reading, that in every thirty days, such as can read, may read over the whole book of *David's* Psalmes, and it is no great task for every one of us, so to read them over privately in our houses: the benefit is great that will redound to them, that shall do this, for this will our experience finde, that St. *Augustine* long ago hath testified of the book of Psalmes, that it is, *Communis quidam bona doctrina thesaurus*, a common store-house of good learning: it will instruct the ignorant, it will draw on forward those that are incipients, it will perfect those

those that are proficients, it will comfort all sorts of afflictions, *veteribus animarum vulneribus novit mederi, & recentibus remedium applicare*, it knows how, &c.

He that would pray to God, may make choice here of fit forms dictated by the Spirit of God, to petition God upon all occasions, whatsoever he would desire of God, either to give him, or to forgive him.

He that would make confession of his sins to God, is here furnished & accommodated with the manner of searching and ripping up of the conscience, and laying the hid man of the heart open before God.

He that would make confession of praise, hath his mouth filled with forms of praise, to set forth the goodness of God, either in perticular to himself, or in general, to the whole Church.

He that is merry, and rejoyceth in the Lord, may finde here the musique of true joy, and may from hence gather both matter and manner of Jubilation: you see that the Church in my text resorteth to this store house of comfort.

He that findeth himself dull and heavy in the duties of Gods service, may here finde cheerfull strains of musique to quicken his dead affections, and to put life into them:

Many are too well conceited of their own sufficiency for those holy services of God, so that in confession of sins, in prayer or in praying God, they over-ween their own measure of the spirit of God, and are too much wedded to their own forms of addresse to God.

But let no man despise these helps, the best of us all need them, & the most able amongst us shal abate nothing from his own sufficiency, to borrow of them, we are sure that the Holy Ghost hath indited them: and if a wise judgment do make choice and fit application of them to our severall purposes, and occasions, we cannot more holily or more effectually expresse our selves then in them, the sweet singer of *Israel* hath furnished us plentifully by them.

2 Before I come to handle the text in the parts thereof, let me return your thoughts to the former verse, where the Church

Church putteth her own case in great affliction, supposing the good land flowing with milk and hony, touched and accursed for their sakes, so that neither their best fruit trees, nor their common fields, nor their fruits, nor their flocks, and herds shall yield encrease, yet saith she : *Yet will I rejoyce in the Lord, I will joy in the God of my salvation.*

Teaching us that where there is the true joy of the Holy Ghost, no temporall affliction whatsoever, though it extend even to deprivation of the necessaries of life, can either extinguish or so much as eclipse that joy, but that as a light it will shine in darknesse. *Dott. 2.*

The Book of God is thick sown with examples and promises, with doctrine and use, with assertions and experience of this truth, and it is so sealed to the perpetuall consolation of the Church of God, that when Christ left his sheep among Wolves, saying: *In the world you shall have affliction.* He left the Holy Ghost in his Church in the office, and under the name and title of a comforter: to assure this.

David gives a good reason hereof, for he knoweth whereof. *Reas. 1.* we be made, he remembreth we are but dust.

Indeed we are made of such stuffe, and by our sin, we have so marred our own first making, that if God did not support us in afflictions, with a strong supply of faith, wee should soon sink under the burthen of our own infirmities.

David confesseth as much.

I had fainted, unlesse I had believed to see the goodnesse of the Lord *Psal. 27. 13*
in the land of the living.

Blessed be God that ministreth ever some comfort to sweeten the calamities of life, and to keep the soul from fainting, to keep the head above water, that the deep waters swallow us not up.

The true Church of God, when the ambition of the Bishop of *Rome*, to be universall Bishop began to sway Religion to the service of humane policy, then began to lose of her full numbers, many of them, most of them defecting to popery and persecution : the true professors of the Gospel were pursued

with all kinds of bloody persecution, and in many years, the true Church of God lived in concealment, yet God did never suffer this little remaining spark to be quite put out, and when the Pope thought himself absolute Lord of all, then arose *Martin Luther*, an arrow out of their own quiver, and in the low ebbe of the true Church, he opposed the Pope, and put a new life into the true Christian Church, which ever since his time hath grown to a cleerer light, and the man of sin is more and more revealed, and the mystery of ungodliness detected, and in many parts of Christendome, the Pope ejected, as an usurper both in Ecclesiasticall Hierarchy, and temporall Sovereignty.

At this time, this poor Church doth suffer persecution in *France*, and is threatned with utter extirpation.

In *Bohemia*, the Protestants feel the uttermost of extremity: the Prince *Palatine*, and the Kings Children remain under proscription, and in exile from their inheritance, and their country invaded and depopulated doth groan under the fury of war, Religion is oppressed: the fig-tree, and the vine, and olive fail, the earth is not husbanded to profit, to feed the inhabitants: In this extremity, what comfort surviveth but this? that our God, the husband of his Church will not chide continually, nor reserve his anger from generation to generation, but even in this extremity of distresse, we have joy in his favour, and love to his Church.

This holy care of Religion now assaulted, and the naturall care that our loyall allegiance to our Sovereign and his children doth lay upon us, inciteth us to joyn, as one man with united strength to work for God and his truth to the uttermost of our best abilities, and who knoweth whether God having crowned our land, so many years with peace and truth, doth now try us what we will do for Religion and peace, and how forward we will be in his cause, and how charitably compassionate of the afflictions of our brethren abroad: wherein, if we shall acquite our selves like the children of light, and the sons of peace, we may prevent a further tryall of us neerer hand in
Blessed
our own land.

Blessed be the God of mercy, and of all consolation, who hath revealed to us this comfort and joy in him in all our afflictions, that we may be able to comfort the distressed of our brethren, as we our selves are comforted of our God.

His Majesty by his letters graciously inviteth all his loyall subjects to this commiseration of his children, to this religious compassion of Gods afflicted Church, he requireth us your Ministers, to lay this as neer as we can to your hearts, to stir up your willing and forward affections to a tenderesse, and encrease of zealous love of this cause, and he believeth, that our labour in the Lord will not be in vain.

If it be heavy to us to part with some small portion of our estates to this assistance, what is it to his children to lose all.

Impium hac tam culta novalia miles habebit, Barbarus has segetes? Shall we look on whilst Papists possess the inheritance of Protestants, while superstition and Idolatry usurpeth the temples, where the holy worship of God, and the gospel of truth and peate, have been so many years gloriously mainteined?

His Majestie hath well acquitted himself to us to be a Prince of peace, who hath with unmeasurable expence assaid, by mediation and treaties, to compose the bloody wars in Christendome, with fair conditions of peace; he hath shewed himself tender in the case of Christian bloud, and he would have all the Christian world bear him witnesse, that if he could recover the inheritance of his children in peace, he would not draw a sword, nor hazard a life in that cause.

He is now put to it, to seek peace by the way of wars, and his children being shut out of their own, in the way of inheritance, must wade in again by way of conquest, or sit out altogether.

If that part of the afflicted Church, have hope in this disconsolate extremity, and trust in God for deliverance and restitution, they shal sing, *Carmen in nocte*: and let God strengthen their faith and trust in him, and let them not think it long to await his leasure, till he have mercy upon them.

Worse was the condition of Jerusalem, and the people of Judah.

Judah, Gods own inheritance, yet when they had summed up their miseries, and cast them into one totall of full calamity; they have both faith to assure, both deliverance, and restitution; and hope to expect it, and joy to recreate and refresh their present droopings.

And truly, to our understanding, it is time for the Lord to put to his hand, for the cause is his. The strife was for a kingdom, but Religion is such a party in the quarrell, that it cannot but share in the sufferings of those who fare the worse for Religions sake. *Be we comforted in the Lord.*

Rome and Roman Idolatry can neither spread further, nor gather more strength then her elder sister *Babylon* did, her armies are called here the troops of God: God employed them, and God prospered them, & they prevail'd against Gods inheritance.

But the same Prophets who are sent to tell *Judah* of their deportation into *Babylon*, do also foretell the ruine of *Babylon*: for this read at your leisure. *Isaiah* 46. 47 *Chap.* *Jerem.* 50. 51. and when you have read them, compare them with *Revel.* 17. 18 *Chap.* and you shall see that *Babylon* in *Chaldea*, was but a type of the present *Babylon* in *Rome*, a double type of sin and punishment.

Therefore comfort your selves in the Lord, God worketh as we see against the usurper of *Rome* by his own domestiques, and they tell tales of him, and discover the nakednesse of that prostitute strumpet to the shame of their Religion, he that hath begun, will, also in time make an end, and he that beginneth to lose estimation at home, will hardly either encrease or maintein it abroad.

Who are papists or affected popishly amongst us for the most part, but such as are ignorant of holy Scriptures, or such as corrupt and pervert them, for the revelation doth point out Antichrist, as the finger of *John* did Christ, with, *This is he*: it calleth *Rome*, *Babylon*, and sheweth us the fall thereof, and the cheerfull rising of the true Church to light and glory. In all those dangers that the Church of God runneth, the comfort here expressed in the Lord, stays the heart thereof with

flagons, and comforteth it with apples, for his love is a banner to it.

- The parts of this text are three.
- 1 The hope of the afflicted Church.
 - 2 The ground of this hope and comfort.
 - 3 The dedication of this Psalm.

1 The hope of the afflicted Church.

Yet will I rejoyce in the Lord.

You know that joy dilateth the heart, and giveth it sea-room in the stormy and tempestuous state of trouble, joy is a thing that every soul affecteth: we desire many days to see good, we are apt with *Solomon* to try our hearts with joy.

This is welcome to them that live here on earth, which is *convallis lachrymarum*, a valley of tears, wherein the story of our whole life is written upon a scroul on both sides, filled with lamentations, mourning, and wo, and our Saviour saith: *Blessed are they that mourn, for they shall be comforted.*

We have for many causes of mourning, that whether we look to our selves, the occasions of our own woe, or to our sorrows, the fruitfull spawn of our breeding sins, the naturall and proper effects of our own corruptions, we have from both, matter of grief, and provocation of sorrow.

1 *Pro nobis*, for our selves, for what we suffer.

2 *In nobis*, in our selves, for that we do deserve.

Therefore we must not seek joy in our selves, for then we shall weep; as *Rachel* for her children, because they are not.

The joy of the Church is in the Lord.

Plerumque in ipsis suis fletibus gaudii claritas erumpit, and *Gregor.* then it is when man forsaketh all comforts, and findeth that; *Bonum est adherere Deo semper*: when a man unmindeth all other comforts.

This, as *Augustine* saith, *est gaudium, quod non datur impiis, sed eis qui te gratis colunt, quorum gaudium tu ipse es: & ipsa est beata vita gaudere de te, propter te, ipsa est, non est alia.*

All you then, who have found sorrow and heaviness, by the due consideration of those evils, which you have committed

ted, and of those holy duties which you have omitted, and of those punishments which you have justly suffered, come hither, and learn how to rejoyce, forget that which is behind, remember *Lots* wife, look not back to the beguiling delights of the bewitching and flattering world: look before you to the Lord, for hee is the Authour, he is the Mediatour, he will be the finisher of your joy, *et gaudium vestrum nemo tollet à vobis*, and your joy no man shall take from you.

Joy not in greatnesse, and high place, or in riches, in the fruit of the womb, in the extent of your lands, in the favours of Princes, in the full sea of temporall happinesse, they that suffer in all these things, do finde joy in the Lord.

Reasons, why in the Lord.

1 They that joy in the Lord, rest in the Lord, and cast all their care upon him, they pray *fiat voluntas tua*, thy will be done, and they are content with it, and they are thankfull for it when it is done, neither relucting at the doing of it, nor repining and finding fault when they see it performed.

1 Sam. 3.
18.
Isa. 39. 8.

They say with old *Eli*, *It is the Lord, let him do what seemeth him good*: and with *Hesekiah*, *good is the Word of the Lord*.

And therefore, the Lord is the same to them, whether he be *offerens*, opening his hand and giving, or *auferens*, stretching out his hand to strip and divest them of all that he hath, as he was to *Job*.

2 They that rejoyce in the Lord, rejoyce in nothing otherwise, then as a means and faculty to serve the Lord.

And so we may rejoyce in honours, which do put our good example more in sight; that others may behold our good works, and glorifie God.

So we may rejoyce in authority and power over others, if we use it to the winning of others to the service of our God, to the coercion of evill doers, and the reward of the good.

So may we rejoyce in riches, if we use them as means to advance the Law of God, and to expresse our charity to the needy.

All this is joy in the Lord, that God trusteth us with the
dispens

dispensation of these outward things, and the applying of them to his service.

3 They that rejoyce in the Lord, rejoyce, because God is Lord: so David; *The Lord is King, the earth may be glad of it, for Blessed is the people, whose God is the Lord.*

This is the jubilation of the Church.

Lo, this is our God, we have waited for him, and he will save us: Isa. 25. 9. this is the Lord, we have waited for him, we will be glad and rejoyce in his salvation: that do thus acknowledge him their Lord; and are glad that they live under his government. The desire of their souls is to his name, and to the remembrance of him. Isai. 26. 8.

For when thy judgments are in the world, the inhabitants of the earth will learn righteousness. O Lord, our God, other lords have ruled us, but by thee onely will we make mention of thy Name.

This was the joy of the Church here, professed in the midst of extreame sorrows.

There cannot be a better signe to know this true spirituall joy from all other false seemings and blandations of joy, then the lasting thereof, for the candle of the wicked shall be put out, but God is a Sun and a shield to his Church. 1 Signe.

Joy in all other things is but a sojourner, and tarrieth but a small time, but when once it fastneth upon God, it saith; *Here will I dwell for ever, for I have a delight herein.*

This joy hath none of the fears that other joys have, to make us doubt the losing of it, it hath none of the impediments to stop the way to it, that other joys have.

It hath none of the sorrows that other joys have to commedle with it.

It hath none of the miseries, that conclude all other joys to determine it.

Therefore, as the Apostle admonisheth, rejoyce always in the Lord: again, I say rejoyce. Use.

Rejoyce when thou aboundest, rejoyce also when thou wantest, full and empty; when thou givest alms, and when thou receivest alms, it is a more blessed thing to give, it is also a blessed thing to receive in health, in sicknesse, on the death-bed, on the death-bed, always.

C c c c

Quest.

Quest. But have not the Saints of God on this earth their sorrows? do they not bear forth their seed weeping? do they not sow in tears? do they not feel heaviness for the night? is it not a true word, *Tribulus est, qui non est tribulatus*. Was not *Dauids* soul heavy within him? did not *Hezekiah* taste of bitterness of soul, when he chattered as a swallow? did not this very Church of the *Jews* in *Babylon* sit down by the rivers of water, when they remembered *Sion*? Did they not hang up their harps upon the willows, or could they sing the song of the Lord in a strange land?

Sol. True, and yet all these, who found such cause of mourning in themselves, and expressed so much grief to others, yet rejoiced in the Lord always.

I deny not that their cup was bitterness, yet had they sweet fruits of spirituall joy, even in the midst of sorrows; for as *David* saith. *They did rejoyce in trembling*.

August. *Optime dictum est exultate contra miseriam optime additum est cum tremore, contra presumptionem; quia tremor est sanctificationis custodia*: see this in the Apostle, who expresseth the life of a Christian well.

2 Co .6 9. *As unknown, and yet known, as dying, and behold we live, as chastened and not killed.*

10. *As sorrowfull, yet alway rejoycing, as poor, and yet making many rich, as having nothing, and yet possessing all things.*

Which words, though neither Mr. *Calvine*, nor *Beza* in their Commentaries, have vouchsafed so much as a note upon them, yet are they an holy riddle to flesh and blood, and both these have brought forth their light in much fairer weather.

Aquinas cleareth this darkness well, for he sheweth, that temporall things have but the resemblance and appearance of good and evil, they have no true existence and substance of them, and therefore they are brought in with a *tanquam* as: for as the Apostle saith, we are *tanquam ignoti*, as unknown, &c. *tanquam castigati, tanquam dolentes*.

But Gods spirituall favours are real, we are known, not *tanquam noti*, as known, we rejoyce not *tanquam dolentes*, as For sorrowing.

For the light affliction which is but for a moment, trouble them, and he speaketh of them rather as they appear to others than as they do feel themselves, or of them rather in some crazy fits of distraction, then in the constant uniformity of their true health.

And I deny not, but the dearest of Gods Saints, here on earth, have their sudden qualms, and their agonizing pangs, and convulsions, even such as do sometimes shake their very faith; as you have seen in this Church of the Jews, that make their bellies and bowels without them to tremble, and their lips to quiver, and themselves to fear within themselves, but when they remember Jesus Christ, the authour and finisher of their faith, saying to them. *Eccè ego sum vobiscum ad finem sæculi*, behold, I am with you to the end: this reneweth the face of the earth, and puts new life into them, and quickeneth them; for how can they want any thing, *habent enim omnia, qui habent eum*: for they have all, who have him that hath all: for he that gave us his son, how could he not together with him give us all things.

¶ I hear St. Ambrose thus comforted upon his death bed; *Non ulu dixi inter vos ut me pudeat vivere, nec mori timeo, quia bonum Dominum habemus*: for it is a true rule, *pœnitens de peccatis dolet, de dolore gaudet*.

Another note to distinguish this joy in the Lord, from all other joys is the fulnesse and exuberancy of it, for it is more joy than if corn and wine and oile encreased, else what needed the Apostle having said, Rejoyce in the Lord, always to adde? And again, I say Rejoyce: what can be more then always? but still adding to the fulnesse of our joy, till our cup do overflow.

This is that measure, which the Apostle doth so comfortably speak of, which is both full and pressed down, and heaped, and running over, for it is still growing and encreasing like the waters in *Ezekiels* vision, from the ancles to the loins, to the chin over head and ears, for waders, for swimmers, for saylers.

Upon working days rejoyce in the Lord, who giveth thee strength to labour, and feedeth thee with the labour of thy hands.

hands: on holy days, rejoyce in the Lord, who feasteth thee with the marrow and fatnesse of his house.

In plenty, rejoyce again and again, because the Lord giveth, in want rejoyce, because the Lord taketh away, and as it pleaseth the Lord, so come things to passe.

This poor distressed Church, being in deportation and feeling the heavy burthen of affliction, yet it found comfort in the Lord.

Lam. 1.7. *Jerusalem remembred in the days of her affliction, and of her miseries all her pleasant things that she had in the days of old.*

And this joy was quickened with hope of the favour of God to be shewed to them, even till their joy did swell into extasie, as David expresseth it. *When the Lord turned again the captivity of Sion, then were we like them that dream. Then was our mouth filled with laughter, and our tongue with singing.*

Therefore, is the joy of the ungodly compared to a candle, which spends it self to the snuffe, and goeth out in a stench, and evill favour, *for the very name of the wicked shall not; but to the just, saith God: Thy light shall break forth as the morning;* this begins in obscurity, and groweth more and more, till the Sun rising, and yet groweth till the noon day, that is also promised the just.

Verse 10. *Thy light shall rise in obscurity, and thy darknesse shall be as the noon day:* he expoundeth himself.

Verse 11. *Thou shalt be as a watered garden, and like a spring of water, whose waters fail not.*

Therefore, it is said of the just, that, *they shall bring forth fruit in old age, they shall be fat and flourishing:* and this is,

To shew that the Lord is upright, that he is our rock; and that there is no unrighteousnesse in him.

For his word is gone out, his promise is past to his Church, he will neither deny it, nor reverse it, to comfort them with all spirituall consolation, for he is the God of all consolation, not of some onely.

2 The ground of this joy: wherein consider,

1 The main: The Lord is the God of her salvation.

2 *The Lord is her strength.*

3 The Lord will perform two great mercies to her.

1 *He will make her feet like hinds feet.*

2 *He will make her walk upon her high places.*

1 Under the title of Salvation, I comprehend not onely corporall, and spirituall, but eternall salvation also.

2 Under the name of strength, I understand the whole mercy of supportation, by which God doth preserve them in their deportation and return.

3 Under the title of Hinds feet, I contain the mercy of expedition, whereby they are delivered from their captivity in *Babylon*.

4 Under the title of walking upon high places, the mercy of restitution to their own land, and of constitution, and establishing of them in their land.

The just live, and are supported by faith, apprehending these full mercies.

1 Of Salvation.

The Church of God hath need of salvation, and therefore great cause to rejoyce in it.

1 In respect of her spirituall enemies, for your adversary the Devill goeth about like a roaring lyon seeking to devour: saith the Apostle.

These spirituall enemies do assault the Church.

1 Out of their own malignity and envy to man, and to this purpose, the powers and principalities of darknesse do go: always armed both with temptations to corrupt them, and with fiery darts of provocations to destroy them, for this it is, that Satan goeth and cometh to survey the earth, and to pry and search where he may fasten any hold, where he may gripe: so St. Bernard saith. *Hostes indefessi nos assidue oppugnant, modo aperte, modo fraudulentè: he gives this reason. Invidet humano generi, quia praevidet horum Deum futurum.*

2 By way of commision, for God doth employ Devils in the Church amongst his holy ones, both for probation of their faith, for exercise of their patience, for preservation of them.

in humility, for punishment of their sin, for sweetning to them the hopes, and quickening their desires of a better life, and for the polishing and burnishing of their example, that others that be lookers on, may know before hand, that this life to a just man is *militia* a warfare, and they that will joyn with the Church, must know before they put their hand to the plough, what hazards they must run, lest they look back, and make their sin more then it was by apostasie, departing away from the living God.

It is cleer in *Jobs* example, that Satan had commission from God himself to try the faith, and love, and patience; and humility of *Job*, and to make him an example.

And as clear it is, which the Psalmist saith of *Israell*, when
 Psal. 78. 21 they turned aside from God, then a fire was kindled in *Jacob*, and anger came up against *Israel*: and in these executions, God doth uphold the ministry and service of evil angels, as he did against his enemies the Egyptians, of whom it is so said.
 Verse 49. He cast upon them the fierceness of his wrath, anger, and indignation and trouble, by sending evil angels amongst them.

St. Paul confesseth that least he should be too much exalted with that Metaphysicall rapture above measure. *There was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.*

Thus in respect of spirituall enemies without us, we have need of a salvation, the rather because our own corruptions within us are false to us, and ready to joyn with Satan against us.

2. In respect of humane opposition, for the regiment and Kingdom of Christ is thus assigned to him; *Be thou ruler in the midst of thine enemies.* David doth well expresse this.

Psal. 83. 5. For they have consulted together with one consent, they are confederate against thee.

6. The tabernacles of Edom, and the Ishmaelites, of Moab, and the Hagarenes:

7. Gebal, and Ammon, and Amalek, the Philistines, with the inhabitants of Tyre.

Asbur also is joyned with them, they have holpen the children of Lot.

Here is no mention of this sweeping broom of *Babylon*, that comes in the Reer of this march, and carrieth them clean away.

Christendom hath for many years suffered from the *Turke*, whose invasions encroach upon the bounds thereof, and gain ground of it daily.

And even within our selves, the Pope and all the friends of his Hierarchie, do hate and persecute so much of the true Protestant Church, as they either can or dare attempt, and the earth hath nothing to shew more bloody and cruell then the *Spanish Inquisition*: nothing more cunning and dangerously plotting then the society of *Jesuits*: so, that in respect of humane opposition, there is great need of a salvation.

3 In respect of the punishments deserved for sin, for what Nation hath so kept in their sins to themselves, that wee have not found means to impart them even into the Church. *Solomon* could not take a wife out of *Egypt*, but his wisdom proved too weak a fence against the temptation to Idolatry. *Nehemiah* presseth this example.

Did not *Solomon* King of *Israel* sin by these things: yet among many Nations, was there not a King like him, who was beloved of his God, and God made him King over all *Israel*; nevertheless, even him did our-landish women cause to sin.

The children of *Israel* could not eat of the fat and fruits of the land of *Goshen*, to relieve their famine, but they were mingled with the *Egyptians*, and learned their works: and worshipped their gods. Therefore, in regard of their many and great sins, they needed salvation.

These sins endangered their heavenly hopes, for the wages thereof is death.

This Doctrine may turn to great profit to us.

1 If wee apply our selves to the means, by which wee may apprehend this salvation: For this generall apprehension of Gods mercy in Christ, which the most part of common professors

Use.

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fors trust to , will never justifie any man in the sight of God, except

1 He be by the law of God , brought to a sight and sense, to a confession and acknowledgment of all his sins.

2 To a true sorrow and mortification of the flesh for them.

3 To a serious deprecation of the wrath of God due to them, in the justice of God.

4 To amendment of life , ruled and governed by the holy Word of God rightly understood.

5 To a faithfull application of the sufficient merits of Jesus Christ to our selves, which faith doth so root and ground us in Christ, that wee become one with him, so that wee may lay the burthen of our sins upon him , and put the robe of his holy righteousness upon us.

For so doing, we may rejoyce in our salvation, as his free gift to us , and as our full acquittall and discharge from all our sins before God.

So that the ignorant person that liveth in darkness, not knowing the mystery of his salvation.

And the blinded Papist who trusteth either to the power of his own free will, or to the merit of his own works, or righteousness, or to the mediation of Saints and Angels, or the mother of our Lord, to propitiate on his behalf, or that trusteth to the Popes indulgence and pardon of all his sins.

Or that believeth to have salvation by the dispensation of the Church treasure , the supererogate works of over-doers that have done more then the Law of God hath required of them.

Also the unconscionably prophane that go on in their sins without check of the inward man , their hearts never smiting them for that they mis-do , all these are excluded from this salvation, Jesus Christ died for none such, and goeth not forth with his anointed amongst them.

These shall have no salvation hereafter, they can have no true joy here, and therefore when the evill day commeth, they are shaken with the terror of the Lord, and they finde no balm

in *Gilead*, their sins do appear to them, greater then the mercies of God.

Let those who have the comfortable assurance of their salvation, rejoyce therein in the Lord, and take heed of presumption of Gods mercy, which is one of the worms of faith: let them take heed of receiving the grace of God in vain, of reidivation, and relapse into their former sins: of murmuring at the Lords chastisements, of quenching the spirit, of crucifying again the Lord: for we see, that it is possible: for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost: have tasted the good Word of God, and the power of the world to come to fall away: which putteth Iesus Christ to open shame.

Use 2.

Heb. 6. 4, 5

Therefore, the joy of our salvation must not be rooted and grounded in our selves, but in the Lord: that the whole honour of it may redound to him as the whole benefit and profit of it doth redound to us.

Our salvation is onely of God.

Doct. 2.

It is *Jonahs* faith. *Salvation is of the Lord.*

It is *David's* faith. *Salvation belongeth onely unto the Lord.*

Jonah 2. 9.

God taketh it upon himself: *I, even I, am the Lord, and beside me there is no Saviour.*

Psal. 3. 8.

Pf. 43. 11.

He giveth it as a reason of his first Commandment. *Thou shalt know no God but me, for there is no Saviour beside me.*

Ofc 13. 4.

I may call heaven and earth to record this day, to avouch the truth of this, for, who is it that supporteth the great frame of the whole universe? who is he that knoweth the numbers of the stars, and calleth them all by their names, that sendeth forth the Sun as a bridegroom out of his chamber, and as a mighty gyant to run his race? who is it that maketh and keepeth the covenant between day and night to take their turns for the use of man? who is it that clotheth the lilies, that feedeth the birds of the ayr, that can neither labour nor spin, that preserveth man and beast, but the Lord? All these look up unto thee, and thou givest them their meat in due season.

Psal. 36. 6.

It is glory and happinesse enough, for the Angels in glory to behold the face of God always.

Hail and snow, stormy winds and vapours, the dragons, and all deeps, mountains, and all hills, fruitfull trees, and all cedars, beasts and cattel, creeping things, and feathered fowls, Kings of the earth, and all people, yong men & maids, old men and children; all Queristers in this great temple of the world, and this is the matter and argument of their song, *Salus Jehuue*, salvation is of God: for their being is derived from him, their supportation is borrowed of him, their operation is guided by him, their whole addresse is directed to him. The Angels that kept not their first estate of glory, man that kept not his first estate of innocency, could not lose, could not forfeit their existence and being; their happy being, they might, they did forfeit, he preserveth the Devils and the reprobate, and he maketh them immortall, that he may be glorious in his just punishment of them.

But especially, he is the salvation of his elect, so St. Paul; *1 Tim. 4. 10* *We trust in the living God, who is the Saviour of all men, especially of those that believe.*

He is the saviour of all men by universall providence, but of them that believe by singular and especiall grace. And that is the salvation here meant, our preservation in this life, our sanctification for a better life, our glorification in heaven is of the Lord.

Reas. 1. Because the Kingdome is his, and none hath power to make us Kings but he, whose Kingdome ruleth over all, and salvation maketh us Kings.

2 Because salvation is a work of power, and none can give it, but he who is able to put all our enemies under our feet, and none but God can do this.

3 Because salvation is a work of glory, of glory to him that worketh it, of glory to them upon whom it is wrought, for he maketh his Saints glorious by deliverance, and the saved do serve him, and glorifie him in earth and in heaven.

These three we ascribe to him in our Lords prayer, for thine
is the Kingdome, the power and glory. Sal.

Salvation is a work of mercy, and *David* saith. *Apud te est misericordia*, with thee is mercy, and God hath committed the dispensation of mercy to no creature, it is one of the glories of his Crown, and prerogatives of his supreme Diadem, only his son, who thought it no robbery to be equall with him, hath the dispensation of his mercies.

4

This teacheth us where to seek and finde salvation, God saith, *seek ye my face.* Use 2.

We are wise enough in our quest of temporall, either protection or preferment, to observe which is the way to the fountain of honour, and so direct our observance that way, let us not be wise for this life, and fools for the life to come.

With men on earth there be some small brooks of a present life, but *apud te est fons vite*, with thee is the well of life, and the brooks and cisterns that we seek after, do derive themselves from this fountain.

These brooks doe often change their channell, for men have their breath in their nostrils, they die and their thoughts perish, but God is the same, and his years do not fail.

And our Saviours method, that he teacheth his Disciples is, *seek ye first the Kingdom of God, and the righteousness thereof, and then all these things shall be cast upon you.*

This also serveth to stir us up to a godly life, for that hath the promises of this life, and of the life to come. Use 2.

David putteth us in good comfort: For the Lord God is a *Sanctus* *Psal.* 84. 11. and shield: the Lord will give grace and glory, no good thing will he withhold from them that live uprightly: and the Apostle saith:

For the eyes of the Lord are open to the righteous, and his ears are open to their prayers, but the face of the Lord is against them that do evil. *1 Pet.* 3. 12.

And who is he that wil harm you, if you be followers of that which is good? *Verse 13.*

Let the wicked take root in the earth, and spread his boughs never so far, God hath not denyed him this, yet his face is against him, and though the Sun shineth on him for a time, and the early and later rain do make him grow and flourish: yet

our Saviour will tell us, that *Every plant which his heavenly father hath not planted shall be rooted out.*

Use 3. This serveth to reprove the doctrine and faith of the Church of Rome, who teach that God hath committed to his Son the dispensation of Justice, but to his sons mother the dispensation of mercy, which opinion was no sooner afoot, but they turned *Domine* into *Domina*, Lord into Lady, and so in the Church of Rome the Virgin Mary, hath more Devotoes vowed to her service then Christ hath: she hath more temples dedicated to her honour, then Christ, and far more miracles ascribed to her, then to Christ.

Yea, they shame not in print to tell the world, that she hath saved some from hell, whom her son had condemned thither, and she hath released many from hell whom her son had already sent thither.

I only alleage against them the plain words of our Saviour. *Thou hast given him power over all flesh, that he should give eternall life, to as many as thou hast given him.*

Therefore beware of the leaven of the Scribes and Pharisees, the poisonous doctrines of the Church of Rome, which take salvation out of the hands of God, and ascribe the donation thereof to creatures.

This was wont to be called Idolatry in the sermons and writings of the learned, to invoke the Virgin Mary, as they do in their Rosaries and Letanies of the holy Virgin.

Mother of mercy, Gate of heaven, our salvation, she that hath bruised the head of the serpent.

They make their vulgar Latine Bible say so.

Ipsa conteret caput tuum.

There be two Psalters both printed in Paris in French, and set forth with the approbation of the Sorbonne, one called St. Bonaventures Psalter, in which wheresoever God is named for *Dominus*, they have put *Domina*, printed in Anno 1601. The other Psalter is digested into fifteen demands, printed the same year with the same approbation, wherein the Virgin Mary

Mary is called the first cause of our salvation, the finder out of grace, and putteth her before Christ, even in gloria.

Gloria Virginis Mariae, & Jesu Christo.

What think you? doth that Church with the salvation of of any man in good earnest, that swerveth us from the God of our salvation, and directeth us to seek it from a creature?

Yet this is the religion which is now grown in fashion with many in these doubtfull and giddy times, which as it robs God of one of his highest prerogatives, and doth divest him of his power of salvation: so the professors thereof will finde it a thief in their things temporall, for *in ordine ad Deum*, the Church will engrosse all, the Apostles of that Church will not be content, till all be laid at their feet.

Let me commend to you the Kings Majesties confession of his faith, published in Latine, and in English, directed to all Christian Kings, in this perticular, his words are.

For the blessed Virgin Mary, I yield her that which the Angel Gabriel, pronounced of her, that she is blessed amongst women; and that which she prophesied of her self in her Canticum; that all generations shall call her blessed: I remember her as the mother of Christ, whom of, our Saviour took his flesh, and so the mother of God since the divinity and humanity of Christ are inseparable, and I freely confesse, that she is in glory both above Angels and men, her own Son, that is, both God and man, only excepted. But I dare not mock her, and blaspheme God, calling her not onely Diva, but Dea, praying her to commend and controul her Son, who is her God and her Saviour;

You see what opinion his Majesty hath of the Doctrine and practise of Rome, in this point, he doth call it mocking of her, and blaspheming of God, to ascribe salvation to her, or to seek it from her.

I hope you have lived too long in the light of the Gospel, to be taken with any of these baits, and to be befooled with any of these inchantments of palpable heresie. I hope if an Angel from heaven should come and teach you this doctrine, to seek your salvation any where else but from God, you would

N.h. 6.8. answer him, as *Nehemiah* did answer *Sanballat*. *There is nothing as thou saiest, but thou feignest it out of thine own heart.*

Beloved, let all that love *Jesus Christ*, and his holy truth, joyn as one man against popery, and seek to the light of the Word whil'st it shineth upon us, that we may not lose the way of salvation, which that Word revealeth.

Popery robbeth the Church of this Word, and putteth this candle under a bushell, it sendeth us the wrong way for salvation, and like the blind *Aramites*, it leadeth them into the midst of *Samaria*, even putteth them into the hands of their enemies.

God did much for this land when he gave us this light, let not our unthankfulnesse to him, or our peevish waiwardnesse amongst our selves, or our evill and unworthy conversations forfeit this light, or remove our candlestick.

So long as we know where our salvation is setled, and who hath it in keeping for us, so long as we look that way, and direct all our obedience and worship, our thanks and prayse that way, we are safe: for, *Blessed is the people that be in such a case: blessed is the people, whose God is the Lord: for ipse est qui dat salutem.*

2 Ground of their hope: *The Lord is my strength.*

This comfort supporterh in afflictions, and this is that which is our ability, of which the Apostle saith.

1 Cor. 10. *But God is faithful, who will not suffer you to be tempted above that ye are able: for what are we able? surely of our selves, to nothing that is good for us: the name of man ever since the fall of man, hath been a name of impotency and weaknesse.*

Hai. 2. 22. *Cease ye from man, whose breath is in his nostrils, for wherinn is he to be accounted of?*

Christ hath told us: *sine me nihil potestis facere.*

1 Sam. 3. 9. *For by strength shall no man prevail.*

Psal. 71. 10. *I will go in the strength of the Lord God, and I will make mention of thy righteousness, even of thine only.*

Doct. The words of my text are Doctrinall. The Lord is the strength of his Church.

Confides

Consider this which way you will.

1. *In eo quod sumus*, in that we are. In him we live.

2. *In eo quod facimus*, in that we do: the good that we do, he doth it himself. *O Lord, thou hast wrought all our works in us.* *Iſai. 26. 12.*

The skill that we have in our severall professions and trades and mysteries, it is his spirit that giveth it, the strength that we have to labour in our severall callings is his strength, and that blessing was included in the curse of man. *Thou shalt eat thy bread, in the sweat of thy face:* that God would give man strength to earn his bread, and his labour should be his physick, it should make him breath out evill and noxious vapours in his body, which might offend health, in sweat. *Gen. 3. 19.*

And if we consider with what coarſe fare, and little reſt, and mean apparell, the labouring man doth paſſe through great labour, we cannot but acknowledge that experience hath ſealed this doctrine, that God is the ſtrength of man; for man layeth on load upon man, and they that live at eaſe, feel not the burthens that they do lay upon their brethren.

God is our ſtrength, *in eo quod patimur*, in that we ſuffer, for could we fore-think our ſelves able to bear that ſorrow and miſery, which captivity and war doth bring upon us? do you not hear ſome ſay, they cannot eat ſuch and ſuch meat, they cannot riſe early, they cannot brook the air, their tender fleſh cannot endure any hardneſſe.

Can ſuch endure to ſpend their whole time in praying: the goodneſſe of God toward them for his great mercy, that he putteth them not to it, to try what they can ſuffer, let them hear the Prophet *Jeremie* complain.

The precious ſons of Sion, comparable to fine gold, how are they eſteemed as earthen pitchers? *Lam. 4. 1.*

They that did feed delicately are deſolate in the ſtreets, they that were brought up in ſcarlet, embrace dunghils. *5.*

The women fed on their own aborrements, and did eat their own unripe fruit, children of a ſpan long. Such as were ſo tender, that they could ſcarce endure to touch the ground of the ſtreet with the ſoals of their ſhoes, even to ſuch God ſent word. *Lam. 2. 20.*

word that, *Her own feet should carry her a far off to sojourn.*

When it shall please God to turn the wheel of providence, and to set Princes and high persons in the rank of common men, in the condition of miserable and distressed men, tender hands will learn to labour, and God will give strength.

The ordinary, the extraordinary, the outward, the inward, the expected, the sodain calamities of life are manifold, to bear them all with patience, to digest them with cheerfulness, to turn them into the nourishment of our faith and hope, this is the strength of the Lord in us, our soul would soon grow weary of them, if God did not establish our hearts: for the sence of evils *incumbent*, and the fear of evils *ingrunt*, would soon distract and distemper us, if the strength of the Lord did not sustain us.

Use.

This doctrine which informeth us whence we have our strength, directeth us also in the use of it, for so God himself hath taught us.

D. ut 6.5. *Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy might.*

Luk. 10. 27 *We must put our whole strength to his service, and to the obedience of his Law.*

All other use of our strength for this life is subordinate to this, for they mistake their own creation, that think they were made for themselves, and employ their wits, and time, and strength, to support, to adorn, and to make pleasant and easie this temporall life of ours.

Christ saith, that this love of our God must be *ἐξ ὅλης τῆς ἰσχύος ὁδ*, with all our strength.

1

Some abuse their strength to oppression and spoil to wrong their brethren: so *Babylon* is called the hammer of the whole earth: for God did use these *Chaldeans* as the rods of his fury, to punish the transgressing nations: but there came a time, when this hammer was cut asunder and broken.

Jer. 50. 23. *How is the hammer of the whole earth cut asunder and broken? how is Babylon become a desolation among the nations?*

I have laid a snare for thee, and thou art also taken, O Babylon.

and thou wast not aware, thou art found, and also taken because thou hast striven against the Lord.

Let the oppressours of their brethren consider this, the snare of God is full of danger, for it hath three dangers in it.

1 To catch suddenly: thou wast not aware.

2 To hold fast: thou art taken.

3 To destroy, for they that are taken in the snare of God are at his mercy, in his power. *Upon the wicked, he will rain* Psa. 11.6, *snares, fire, and brimstone, and an horrible tempest: this shall be the portion of their cup.*

Some give their strength to women, and by unchast and lewd conversation, weaken those bodies, and defile the Temples of God, where Gods holy spirit should dwell. 2

It was the advice which *Bathscha* the mother of *Solomon* gave her beloved *Lemuel*, and she putteth it home in a mothers holy passion.

What my son, and what the son of my womb, and what the son of my vows? Prov. 31.2.

Give not thy strength to women, nor thy wayes to that which destroyeth Kings. 3.

It seemeth that *Solomon* had taken out his mothers lesson, for he giveth all that fear God warning, to take heed of the strange woman, for he saith.

She hath cast down many wounded, yea many strong men have been slain by her. Prov. 7.26.

Her house is the way of hell, going down to the chambers of death. 27.

Some give their strength to drunkenesse, they have a woe for their labour. 3

Woe unto them that rise up early in the morning, that they may follow strong drink, that continue till night, till wine enflame them. Iai. 5.11.

Some give their strength to covetousnesse, some to pride, some to their bellies, some wast and consume their strength in idlenesse, God gave them not their strength to any of these evill ends. 4

It is his strength that they abuse, and he calleth for all of it in his service. Me

E e e

Me thinks the Apostle doth plead for God very reasonably, and therein he teacheth us to try our selves, whether we be innocent or faulty in this:

Rom. 6. 19. *As you have yielded your members servants to uncleannesse, and to iniquity, to iniquity: so now yield your members servants to righteousness unto holinesse.*

It is unreasonable, when God desireth but the same service done to him, that made and preserveth us; and would save us, that we give to Satan, who goeth about like a roaring lyon to destroy us; and it is a good way between God and conscience, to try our hearts, whether we have done our God the right that we should do him in our strength, for have we had as great delight in the Bible, and have we read that with as much diligence, as we have read other books of delight and pleasure? have we heard the Word with as much attention and profit, as we have heard, other vain and wanton tales: have we bestowed as many private hours in prayer, as we have done in game.

Have we as much delighted in the Lords Supper, the souls feast, as we have done in the feasts and banquets of the body?

Nay, have we not usurped some of Gods day for our temporall businesse, and neglected the Church assembly, and the ministry of the word, to eat, and drink, and game, and sleep, & take our ease? would we have done so, if some comand from some superiour powers had comanded us any speciall service.

This is the way to try us: surely we have not given our whole strength to the Lord, if we have done these things, and therefore unlesse we redeem the time, and amend our ways, our consciences will tell us, that his servants we are whom we obey, and the servants of sin must look for the wages of sin, that is death.

But let us do no more so, seeing the Lord is our strength, let our strength be the Lords, let it serve him for himself, our brethren for his sake.

Use 2. Another use of this point I learn from the song of Moses, the man of God, and of the children of Israel after they came out of the red sea.

The Lord is my strength and song: let him that is our strength, be our song also, that is, let us praise him with joy and thanksgiving, it is the honour that David giveth to the Lord: as his strength is always from him, so he promiseth. *My song shall be always of him:* & he desireth that his mouth may be fill'd with his praise all the day long, these be called the calves of the lips of them that confesse his name, they are sacrifices of righteousness, and they please God better then bullocks that have horns and hoofs: this is, λογικη λατρεία: *reasonable service.* Exod. 15.

It followeth there, and it is another use of this point: *The Lord is my strength: I will prepare him an habitation.* Use 3.

In which words though literally, there be a propheticall reference to the Tabernacle of God, which God did after appoint, to be erected and consecrated to his speciall worship; and further yet to the building of the Temple at Jerusalem; the joy of all the earth; yet in thankfull retribution to God for the strength that we have from him, every faithfull soul must within it self erect an habitation for God and his anointed.

Know you not that your bodies are the temples of the holy ghost? doth not Christ dwell in us by faith? is not the soul the body of the Church? is not the understanding and intellectuall part the holy of holies, the chancell of the Church, where the glory of God dwelleth, and where the memorials of his mercies are kept? is not the heart the altar wherupon all our sacrifices of thanksgiving, & the incense of our prayers are burnt?

Is not the mouth of them that confesse his name the beautiful porch of this Temple?

Doth not Christ stand at our doors, and knock, and desire our entertainment?

O let us receive him, he is our strength, there is not a stronger man to come in and bind him and cast him out, that day we receive him, that day is salvation come home to our house. Let him not come in as a guest and sojourner, to tarry a night and be gone, let him have the rule of the house. Christ will then tell us, that the Kingdom of God is within us, and where he ruleth, there is peace which passeth all understanding.

3 The next ground of their hope is a strong faith, that *he will make my feet like hynds feet*. That is, he will give me a swift escape out of all my affliction, and I shall come again out of captivity.

Doct. The Lord will loose the bonds of his Church, and give her deliverance out of all her troubles.

This is a good ground of hope.

Reas. 1. Because it is one of Gods honourable titles to be a *deliverer*, so is he called in this 18 *Pf. v. 2.*

From whence these words are taken, so

Psal. 70. 5. *Thou art my help and my deliverer.*

Thus *David* honoureth God with that great title, for it includeth a confession of prayse, both of the power of God, able to deliver, and of his wisdom and love, applying that power to the comfort of his afflicted Church.

Reas. 2. Because it was the office of his anointed, the Son in whom he was well pleased, to deliver his people from the hands of all their enemies.

He gave redemption to his people.

He shall save his people from all their sins: he confesseth it his errand hither.

Isai. 61. 1. *He hath sent me to bind up the broken hearted, to proclaim liberty to the Captives, and the opening of the prison to them that are bound.*

Reas. 3. Because God knoweth the weaknesse of his Church, and though he chasten them with the rods of men, yet will he not

Psal. 125. 3 take his mercy utterly from them, *lest the righteous should put forth their hand unto wickednesse.*

Use. This hath speciall vertue to comfort us both.

1 Generally in our whole life: and 2, especially in the severall crosses and distresses, incident to the body of the Church, or any member of the body.

3 And individually to each perticular person in their personall vexations and unrest.

1 For the generall calamities incident to life. *Job* saith: *Man that is born of a woman hath but a short time to live, and is full of misery.*

If a man have no time of respiration from sorrow, if his body be in sicknesse, his mind in grief, his estate in poverty, his person in prison, suppose him as much afflicted as his time and strength can bear, yet death determineth all, and setteth the oppressed and the prisoner free, as *Job* saith.

2 The Church or any part of it, be it afflicted and driven into corners persecuted, as in the time of the ten bloody persecutions, and as at this day, the Protestants are cruelly pursued both in our neighbour *France*, and in the Palatinate, and in *Bohemia*, Ministers banished as raisers, and strivers of sedition, which was laid to the charge of Jesus Christ, and after of *St. Paul*.

The Lord hath ever heretofore been a deliverer of his Church, and his hand is not shortened, our hope is that he will also make his Saints hearts glad by a timely deliverance, and will give them hinds feet to escape from the arrow that flecth after them by day, and from the dogs that hunt and pursue them with open mouth.

3 In the case of personall grievances, how can we either in dangers feared or in oppressing griefs, and pains receive any peace to our souls, but in the faith of deliverance, believing that no miseries can so environ us, but that there may be found an open way out of them: so *David* saith;

Many are the troubles of the righteous. Dominus ex omnibus liberet.

This admonisheth the afflicted to, call upon God for this deliverance, and to seek it no where but in his hand: wo be to them that go to Egypt for help: it was the undoing of *Israel*, their trust in the broken staffe and reed of Egypt. And they that trust to Idolatrous nations to help them in their distresses and wants, thrust thorns into their own eyes, and goads into their own sides, and their trust shall be their ruine, *Israel* did finde it so, and smarted sharply for it.

This also as all other favours of God, either possessed or expected, doth awake us to a duty of service of our God: for we are *servi quasi servati*, and we must serve him that we may be delivered out of all our fears and griefs, and being delivered

Use 2:

Use 3:

from the hands of all our enemies, we must serve him in holiness and righteousness.

Then shall our feet be like hyndes feet, to run away lightly out of all our afflictions.

More yet we shall say, our soul is escaped as a bird out of the snare of the fowler, *the snare is broken and we are escaped.*

4 The last ground of hope is restitution.

He will make me to walk upon my high places: that is, he will restore his Church again to their own pleasant Land, and re-plant them in the inheritance of their fathers.

He calleth this land high places, as you have heard, because it was a choice country, blessed with plenty, and fruitfull with all abundance.

Though they have been long banished from it, yet now they are perswaded of a restitution.

Doct.

God is the restorer of the Church, and he will renew the face and glory of it.

Reas. 1.

1 In respect of his eternall love, for though his justice do smite it with some temporall chastisement, yet he cannot be always chiding, neither doth he reserve his anger for ever.

2 In respect of his promise made to *Abraham*, for that he often remembreth, and his promise to *David*.

3 In respect of his Word, that he hath sent by his holy Prophets, who have from the mouth of God promised them return and replantation.

4 In respect of their enemies, by whom he punisheth his Church, for they must both feel the wrath of God in the sense of their own judgments, and in the envy at the prosperous estate of the Church.

Use.

Observe it here for a matter of great joy in the Church, to be restored to that which formerly they enjoyed; for it teacheth us to value and prize present blessings and favours of God at a higher rate then we do, lest God do take them from us, to teach us by their want how precious, and how sweet they were.

Do not we see some ambitious men climbing and aspiring still higher

Higher and higher who being suddenly cast down, sit looking up to the rooms which they held, and though not contented with them in possession, would now think it a great honour to be restored, saying as Job saith: *Oh! that I were as in moneths past, as in the days when God preserved me: when his candle shined upon my head.* Job 29.2.

Even so is it in the spirituall favours and graces of God, for many times the elect of God by evill husbanding these do lose them, so that they have no feeling of the love of God, and hardnesse over-grows their hearts, blindnesse be-nights their understanding, sin surprizeth all their instruments of action, and maketh their members the weapons of iniquity, to work iniquity: when these come again to themselves, as the prodigall did, then they would ask no more of their father, but that they might be admitted into the house as servants.

David had a great defection from God in the matter of *Uriah* the Hittite, and slept in it the most part of a year, but recovering himself a little, as one awaked after drunkenesse, and finding himself in the dark, the light of Gods countenance eclipsed: then he prays.

Restore unto me the joy of thy salvation.

Psal. 51.12.

Therefore, whilst the Sun shineth upon our Tabernacle, let us rejoyce in the Lord, and serve him, that our time may run no other but Sun-shine days, in the cheerfull light of Gods countenance.

3 The Dedication of this Psalm, to the use of the Church, is spoken of at large at the first Verse.

FINIS.



